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# FRIEND OR FOE



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Friend or Foe:

Which

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BY BLAINE MAST

DISTRICT ATTORNEY OF ARMSTRONG COUNTY

Pittsburg  
2/1924

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To My Wife, Dessie, and Son, Yates,  
And to the Order of the  
Ku Klux Klan,

This Little Book is Affectionately Dedicated.

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# INTRODUCTION

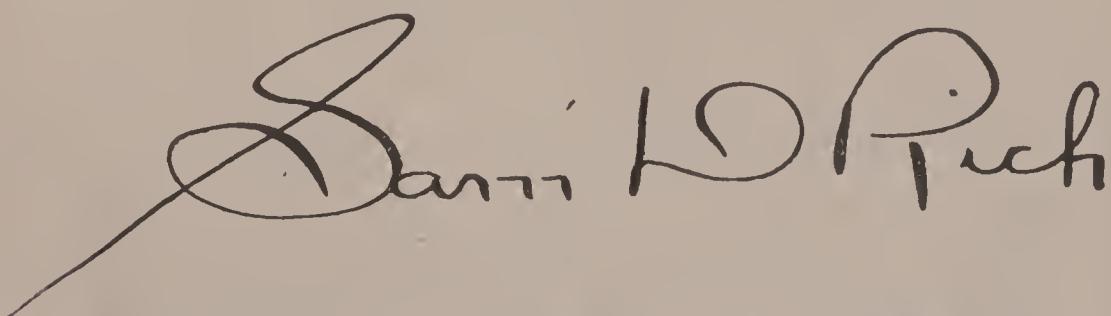


T IS not necessary for me to say that "K. K. K. Friend or Foe" meets a great public need at this particular junction in the history of our order. I have no hesitancy in saying this little book contains the best "putting" of the principles and ideals of our organization it has ever been my privilege to read. The author has seized upon the leading elements and objections and tenets of the Ku Klux Klan and given them form and setting in such an illuminating and masterly manner as to make the volume a decided contribution to the literature of Ku Klux Klanism.

One cannot but admire the eminent fairness to all classes of people mentioned in the volume. The work is the product of a judicial mind. There is nothing rabid or wild about any statement and the logic is irresistible. We believe a perusal of this book will break down any hostility that one may have entertained regarding the K. K. K. and, doubtless, will assist in determining many indifferent ones to ally themselves actively, with an organization that stands for the very best things in our American civilization. True Americanism must be maintained intact in this great Republic. *We must insist on respect for law and stand by all whose duty it is to enforce it.* We must, moreover,

keep alive and active a robust and flourishing Protestantism. This is America's only hope and our country's greatest bulwark and protection against the encroachments of an effete civilization and an autocratic and despotic foreign ecclesiasticism. In America the people must rule, and we must say to any class of men or any hierarchy "Hands Off"—yes, indeed, hands off of our schools, our homes, our free institutions and our civil and religious liberties.

Attorney Blaine Mast has done a magnificent piece of work and has made the Ku Klux Klan greatly indebted to him for his illuminating presentation of the whole subject of Klanism. Every Klansman ought to buy a copy and not only read it but study it. The general public will read it by the thousand. "K. K. K., Friend or Foe," is a great little book. We give it our hearty endorsement and bespeak for it a phenomenal circulation. It is worthy.

A handwritten signature in black ink, appearing to read "Sam H. Pugh". The signature is fluid and cursive, with a large, stylized 'S' at the beginning.

Imperial Representative of Pennsylvania,  
Knights of the Ku Klux Klan

# FOREWORD

Believing that a great deal of misunderstanding and misinformation exists regarding the Order of the Ku Klux Klan, and believing, likewise, that a correct representation and interpretation of the nature, purposes, ideals and tenets of the Organization is in order at this time—considering its phenomenal growth and notoriety—the author has attempted to give such an exposition and unbiased elucidation as, he hopes, will help to clear the popular atmosphere somewhat, and allay unconcealed suspicions in some quarters.

The author offers this little book as more of an *irenicon* than an exact exposition—an attempt, rather, to bring about a better understanding between opposing factions, and engender a feeling of good will and fellowship instead of bitterness and hostility.

With this aim in mind, the author sends this unpretentious volume forth, trusting it will be read in the same spirit in which it has been written, and that the fair-minded public “will have mercy” on this the first child of the author’s brain.

BLAINE MAST.

Kittanning, Pennsylvania,  
April 15, 1924.

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## CHAPTER I

### History of the Klan

**A**RE you a friend or foe of the K. K. K.? If a friend, what reason can you give? If a foe, what is the cause of your attitude?

These questions are being asked, wherever one finds a group of men—in the home, at the church, in hotel lobbies, on street corners, anywhere, everywhere. And the observation of the writer is, that a very small percentage of people who discuss the Klan, pro or con, can give an intelligent reason for either their friendship or their enmity. With the intention of being fair to all, and regardless as to who may be offended, it is our honest purpose to present a number of truths and to discuss some of the fundamental principles of the institution.

History informs us that shortly after the close of the Civil War an organization sprang up in a number of the Southern States, which has been variously designated, but which became known pre-eminently as the Ku Klux Klan. Its purpose was to protect the homes, estates and persons of the various communities from lawless and ignorant colored people, who,

by reason of their unexpected and sudden freedom, had become dangerous and a menace to cherished institutions and ideals, indeed, to community life itself. Those ruffians were aided and abetted by unscrupulous and designing whites who rushed south with hopes of becoming suddenly rich or with the expectation of obtaining fat political plums. The purpose of the Klan originally was undoubtedly for good, but there were a great many things done by it or in the name of the Klan that were decidedly objectionable—in fact, downright wicked and criminal. Congress, having been finally appealed to, in 1871 passed what is known as the Force Bill, whose object was to protect the colored people from being wronged and exploited, and to afford them the protection our constitution guarantees to all its citizens in “this land of the free and the home of the brave.” However, the Klan of that day having accomplished its objective, the Force Bill was repealed in 1894 and the institution ceased to exist except in name.

A great many stories have been related regarding the activities of the Klan, some true, many false, some amusing, others grotesque and cruel. The following was told the writer by a man whose father was an original member, the latter having himself participated in it:

One night a dozen men paid a visit to a “bad negro,” all dressed in the regalia of the order, to hide their identity, of course, while one of their number was so attired as to resemble satan, who requested a drink of water. The negro handed him a bucket of water,

which was immediately disposed of, and satan called for more water, and got rid of another bucket with equal facility. Before the contents of the second bucket had been drunk, the eyes of the negro bulged out, his whole body trembling, and he fell to the ground completely collapsed or in a fainting spell. Of course, satan had a pouch or large waterbag concealed under his robe. It is said that that particular negro caused no more trouble, and that his associates also had learned their lesson. Doubtless, such visits accomplished much good, when used for the betterment of the community, but such tricks could be put over only on superstitious negroes—negroes who believed in ghosts, witches, and so forth.

Such practices, however, were frequently and most grievously abused, as they gave opportunity to the evil disposed and unscrupulous to work havoc upon unoffending and innocent people and great injury to whole communities. Nevertheless, when the South was experiencing such confusion and chaos, hundreds of bands of the Klan prevented wicked negroes and whites from accomplishing their hellish designs, and in general much good was done. Something drastic had to be resorted to, to protect the innocent and to strike terror into the hearts of the evil-doers. It is said that women could go nowhere in rural districts without escorts and the lawless ravaged and despoiled on every hand. Although the medicine seemed as bad as the disease, yet it finally achieved its purpose--the protection of the innocent. Laws were restored and respected and the South once more became a fit place

in which to live. As seen in retrospect, the impartially-minded will readily say that, notwithstanding the abuses and indignities perpetrated by some of the members of the old K. K. K., the organization performed services that could not have been done by any other institution, owing to the chaotic and disorganized state of the Southland, politically, socially and morally. In its halcyon days, it functioned acceptably and splendidly, and, peradventure, many there are who are willing to overlook its faults and approve its virtues. Let these without sin amongst us cast the first stone!

So much for the old Klan. What about its modern successor? Can the new organization be legitimately called its "successor" except in name? The present Klan came into existence about ten years ago in or near Atlanta, Ga. Its growth at first was slow and it was confined practically within local limits, but within the past two or three years it has been sweeping the land like a prairie fire, until the Klan has spread from the Great Lakes to the Gulf and from the Atlantic to the Pacific. Its growth has been phenomenal, for it has a membership unparalleled by any other organization in America.

And the question now arises. For what purpose was the new Klan organized? What are its aims? What does it stand for? Is it a worthwhile institution? Is it an American organization?

Its *friends* come from all classes of citizens and all walks of life, and they say sincerely and unani-

mously that its purposes and aims are the very best and that its principles are of the highest character. When, however, you press them for more information—in other words, to be specific and concrete—they absolutely refuse, whether they can answer or not.

Its *foes*, and they, too come from all ranks and conditions of our American citizenship—and are numerous—say that the Ku Klux Klan, is a heterogeneous mob, masquerading in the name of good citizenship, whose sole purpose is to stir up religious strife and to arouse race hatred, while it aims only at governmental control by a few unprincipled and designing persons.

Then there are also *neutral* persons—persons who hold no opinions regarding the K. K. K., who are apparently absolutely indifferent. Their attitude is that which they invariably take toward any other great issue—that of shrugging their shoulders and saying nothing.

Using the method of common sense—generally a pretty safe standard and usually eminently fair to all parties—we inquire, What does the Ku Klux Klan stand for? The question can be fully and intelligently answered by a study of the literature of the organization. The “Ku Kluxers,” as they are sometimes called, distribute their pamphlets and leaflets with prodigal hand, and all who desire may peruse them. Their literature informs us that they stand for the home, the public school, a free press, the chastity of womanhood, our grand and glorious country, the betterment of

mankind, and best of all and greatest of all, for the building up of Christ's Kingdom.

Now, if these principles are commendable and of deep human interest, why such a commotion? Are not these things good and grand and glorious? And if these be true and praiseworthy, the organization should change its name to "G. G. G." instead of "K. K. K." We repeat, if these cardinal principals of the Ku Klux Klan be praiseworthy, why do certain people stand in doubt and others condemn it? It cannot be because it is a secret organization, for a great many who are avowedly hostile belong to some secret or fraternal order. We hear no complaint about these, such as, the Masons, Odd Fellows, Knights of Pythias, Knights of Malta, Knights of Columbus, and so forth. These are all secret orders and our law permits them. Then, why do some people condemn?

Let us take a further step. Does the Klan seek only certain people on account of race or religion? Some say it is a strictly Protestant organization, and that it is also opposed to the Jew, the Catholic, the Negro and all those who were so unfortunate as to have been born in a foreign land. These statements, however, are generally denied by Klansmen, and they claim that all who can meet the requirements of the Klan, irrespective of race or religion, are eligible for membership. The same condition obtains in all orders and societies of respectability and good-repute. Nineteen hundred years ago, it was said: "Many are called but few are chosen." Historically considered, it has been the custom for men to organize themselves into

lodges and societies, and thereby to encourage and promote various enterprises, as well as to protect themselves and their properties in times of oppression, exploitation and emergency. We read that in the Dark Ages, and even in medieval as well as comparatively modern times, when men were forbidden to meet openly they formed societies and cults and conventicles and convened in caves and caverns or "any old place," secure from the watchful eyes of the authorities. In America, however, "the land of the free," we experience no such hardships. No serious objections have ever been raised against any groups meeting in an honorable way and for legitimate purposes. The Klan affirms and insists that, as an organization or society or order, it is both honorable and lawful.

One great lesson that history teaches is, that in a Christian country any institution will cease to exist that does not, directly or indirectly, benefit the community, materially, socially or morally. The greatest criterion by which any organization must be judged is the legitimate and helpful service it renders to the common weal. And time, too, is the great acid test. No institution, religious or otherwise, could hold its own and command support, did it not possess some inherent qualities and fundamental virtues that appeal to the human heart. Gamaliel, a doctor of the law, as we read in the Acts of the Apostles, uttered a truth as applicable and relevant now as then: "And now I say unto you, Refrain from these men, and let them alone. For if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot

overthrow it lest haply ye be found even to fight against God." The Christian religion has been well attested and has survived every ordeal. It has had to face, all down through the ages, the most malignant opposition and the fiercest persecution, but it stands today stronger and more powerful than ever. The same thing holds good of institutions and organizations in general. They spring up and flourish for a while, but if they cannot stand the test they gradually lose their hold on the lives and interests of men and finally disappear. If the Ku Klux Klan possesses no intrinsic worth, no elements that vitally appeal to men, nothing that finds a responsive echo in human hearts, then it, too, will fade from off the stage of action and "go the way of all the earth"—in other words, "die a natural death." Instead of persecuting the Klan, instead of active hostility, therefore, its foes should "bide their time"—for, after all, time is the acid, the greatest, test.

## CHAPTER II

### The Klan and the Jews

It has been said that if you meet a Jew anywhere—on the street, in the store, in the factory, at the cross-roads—and ask him his opinion of the "K. K. K." his answer will be one of opposition and condemnation, as he conscientiously considers the organization a great menace to his race, his religion and himself. His vision has become so distorted that he can see no good in it whatsoever. This is the result of hearsay, rumors and pseudo-information. On the contrary, speak to a leader of the Klan and he will assure you that his organization does not oppose the Hebrew race, nor the Jew as an individual, but that he and his fellow-members are absolutely and eternally opposed to certain crimes and wrongs that are perpetrated by certain members of the Jewish race. And he will further declare that the organization firmly believes in the Gospel of Jesus Christ, and that it would be quite inconsistent with its spirit, aims and policy to admit Hebrews into membership unless they acknowledge Jesus Christ as Master and Lord. Moreover, he will affirm that at present there are many Jews who are good and worthy members of the K. K. K., who

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are believers in Jesus Christ as their Savior and openly acknowledge Him as such. And he will further affirm: Our organization wants no quarrel with the Jewish people, we are not in opposition to them, we are not seeking to injure them in person, property or business, but because they hold a different religious faith from ours we, therefore, do not seek them as members. We do accept them as individuals, however, as do all Protestant churches, whenever they meet our requirements. Consequently, the Jews should have no more objection to the Ku Klux Klan than to any Protestant church. They may become members of our organization in the same way they unite with a Christian church—*they must qualify.*

Having reached this understanding, it is readily seen that there is no conflict between the Klan and the Jewish people.

What does the Klan mean, however, when it asserts that it is opposed to some Jews because of the crimes they commit? The following is an example:

In the town where the writer resides there is a certain Jew, anywhere between 35 and 40—we shall call him Ike for the sake of convenience—who is reputed to be in good and respectable standing with his own people. He is unmarried, well-off, well-groomed, rather fascinating and prepossessing withal. He is the owner of a high-class automobile—he has had many such during the last decade—and is in the habit of taking out for rides Gentile girls in their “teens.” It is said that he even makes engagements for other young men of his own ilk, both Jews and Gentiles, and

allures these girls to unfrequented spots and secluded places. Indeed, by appointment they call at his rooms, in a clandestine way, and either without the knowledge of or against the expressed wishes of their parents or other relatives.

Now, what think you, are Ike's intentions? Are they honorable? Does he intend to marry any of them? "Not on your life." They are mostly working girls. With his suavity, his car, his good looks and his money, he easily accomplishes his devilish purpose. Having done this, he finds no difficulty in discarding them and, figuratively speaking, they are soon thrown on the ash-heap like an old soiled hat or an old worn-out coat.

But what about the girls themselves? What about their parents or relatives? What about the unspeakable heart-aches, the disgrace, the pain, the sorrow, the shame, the future? If such girls do not go farther and deeper in the swamp of hopelessness and despair, it is only a miracle that saves them. Such women become marked—victims of stories that Ike and his fellow-libertines tell about them—sneered at by street-corner loafers, and avoided by the respectable elements of the community. And there are many who hurl epithets at such unfortunates, seemingly never taking into consideration the powerful appeal which autos and courtly bearing make to the desires and longings of unsophisticated girls! Some may blame those girls, but the Klansmen—never! Ostracized from human society, those unfortunates cry out in the words of the poet:

“Once I was pure as the snow, but I fell,  
Fell like a snowflake, from heaven to hell;  
Fell, to be trampled as filth of the street,  
Fell, to be scoffed at, and spit on, and beat.  
Pleading and cursing and begging to die,  
Selling my soul to whoever would buy;  
Dealing in shame for a morsel of bread,  
Hating the living and fearing the dead.  
Merciful God, have I fallen so low,  
When once I was pure as the beautiful snow.”

Many there are who stand off and say: It is too bad, something ought to be done, such men should be stopped in their nefarious deeds, and so on, while at the same time they are afraid to “take a hand” and help rid the community of such Lotharios. Such men as Ike have friends and money. They are watchful and shrewd. It is almost impossible to get them within the clutches of the law. The unfortunate girls, in the majority of cases, bear their troubles alone and in silence and would rather die than tell their stories before the curious and scandal-mongers who throng court rooms at a trial of that sort, but who could not be coaxed into court when any decent trial is in progress. They are vultures who live on character-carrion. They feast and grow fat on despicable things. They gloat over human tragedies and rejoice in the down-fall of the guileless and the inexperienced. It is plainly evident that such unfortunates would rather endure unspeakable mental anguish than tell their stories before a jury. Thus, such moral lepers as Ike know this and continue to “carry on.”

Speaking from personal experience, mothers come to me in my official position, tell their agonizing stories, wring their hands in deepest grief, and cry: What can be done? "What can be done?" Nothing. Because Ike is sufficiently shrewd to get victims who are over the age of consent—sixteen years—and even if not, they usually won't talk—they fear the exposure of a court trial, and so forth.

Where is the remedy for such unspeakable crimes? What steps must be taken to prevent such wrongs? Who is responsible in the last analysis? Must the Klan be appealed to? Should the Klan be asked to interfere? We have no hesitancy in saying, the Klan should not be either asked or expected to interfere.

Obviously, the remedy is simple. The Hebrew people themselves should provide the remedy—they should handle the matter, for it is practically in their own hands. The majority of the Jews disapprove of such crimes. Let them look over any community of any considerable size, where we have even an insignificant number of the Jewish race, and one or more men of Ike's character will be found. When they see Ike, as doubtless they frequently do, taking some little, Gentile working girl out for a joy-ride in his "swell automobile," they know his purpose is evil and that he has no intention of marrying her. They know that he knows they would disown him, and refuse to admit him to the synagogue, and would rather bury him alive, if he dared marry a Gentile young woman. In the name of decency, two or three of Ike's co-religionists

should go to him and say: "Ike, you must cut this thing out. We know your game. You don't want that girl. You are bringing the wrath of the Gentiles of this community down on us, and we refuse to stand for such outrageous conduct. Have you no respect for yourself or for us? We command you to desist in your attentions to those Gentile girls. There are plenty of girls of your own race who would gladly marry you and make you a comfortable home. You know a Jewess is the only girl you will carry. You *dare* marry no other. We will call in no Ku Klux Klan. We will organize a little klan of our own and handle your case darn quick. If you continue these villainous practices, we will ostracize you from your kith and kin, and will, if necessary, tar and feather you, so be mighty careful in future."

Thus, the remedy—and a speedy one, too—is in the hands of the Jews themselves. It is said that not only Klansmen, but people of our communities generally, are tired of the outrages inflicted upon innocent girls by Hebrew libertines, and that it is high time that the respectable members of the Jewish race became active and earnest in trying to put a stop to them. Leo Franks' case is not an old story, but God forbid that it should be repeated in this dear old U. S. A.

Let Jew and Gentile again unite in the common cause for the uplift of our peoples. Let us co-operate to ameliorate conditions in our respective communities. During the great World War we went forth to battle together and we fought side by side in Flanders

fields and many another battlefield. We ate the same slim rations, we slept in the same woods and trench, and we lived and died together with a feeling of goodwill and a sense of brotherhood. And now, when the dove of peace is hovering on the horizon, shall we stand ready at a moment's notice to fly at one another's throats? It takes great emergencies, usually, to make men think! How grateful we all should be that we live in America, where "the lines have fallen unto us in pleasant places and we have a goodly heritage," instead of in war-swept Europe, where hunger stalks the streets and where innocent little children, by millions, are crying for food; and, where, even now, the sword may soon again be pulled from its scabbard and armies rush to and fro, leaving ruin and destruction in their path?

We do not wish to be understood as saying that the Jew is the only one guilty of immoral and fiendish practices. Many are the Gentiles who commit such deeds of infamy and shame—crimes that shock the moral sense, both of the Jew and the Gentile. It is affirmed that Klansmen declare that their order teaches them to love all men and neither to hate the Hebrew nor do him harm. The Bible says: "And the Lord said to Abraham, And I will make of thee a great nation. And I will bless thee and make thy name great. And thou shalt be a blessing; and I will bless them that bless thee, and curse them that curse thee; and in thee shall all families of the earth be blessed."

The Ku Klux Klan, believing in the "Book of books," and endeavoring to disseminate its teachings

and to broadcast its principles, cannot, therefore, preach hatred for, and cursings on, the Lord's chosen people. Klansmen know the history of the Jewish people, ancient and modern. They know that the nations which have attempted to exterminate the Jews have themselves been destroyed, and that in all modern nations, except possibly Russia, the Hebrew people enjoy all the rights and privileges of citizenship, in common with other nationals.

"It is up to" the Jew and the Gentile to live peaceably together and to each appreciate the other and to practice the spirit of goodwill and brotherhood in all their relations. May the Lord hasten the day, spoken of by the prophet Isaiah, when every man shall be a friend to every other man: "The wolf also shall dwell with the lamb and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

## CHAPTER III

### The Klan and Roman Catholics

According to popular understanding Ku Klux Klanism and Roman Catholicism seem to be diametrically opposed to each other. The differences between them, some persons seem to think, are absolutely irreconcilable. The subject itself is so delicate that one may well be considered somewhat daring in even attempting to approach it, let alone discussing it. However, since such differences exist and are being discussed, pro and con, it may be wise to look them squarely in the face and see if "things are what they seem."

It must be readily admitted that there are unwise and hot-tempered men in all walks of life—in all churches, lodges, fraternal orders, or what-not. There are even sinister and "pernicious fellows"—men who see no good in anyone else, save in their own families, churches, political party or particular "set." Prejudiced either by training or environment, they are ever willing to condemn and disparage the other fellow, and to discount anything that may be done in the other camp. It is not too much to say that there are certain

Protestants—and they are to be found in any community—who refuse to believe that any Catholic priest or any member of his church can perform a praiseworthy act, indeed, can ever genuinely act the part of the Good Samaritan. They are ever willing to defame and abuse. On the other hand, one may find in every community certain Roman Catholics that are so obsessed with enmity toward Protestants, especially Ku Klux Klansmen, that they think them impossible to perform a good deed or to render any helpful service to anybody or any institution. Indeed, there are some Roman Catholics who are so embittered against the K. K. K., that if one should happen to mention the name of the Klan they would consider it a direct, personal insult.

Fortunately, such persons are not in the majority. If you tell them that the Klan made a donation to any church or charitable institution, they will forthwith acknowledge its benevolent significance and esteem the act accordingly. The same thing is true of Klansmen. The great majority recognize the humanitarian work of the Roman Catholic Church and appraise such at its real worth. Speaking irenically, it may be said that the big majority of both Catholics and Klansmen wish each other well and frown upon any effort made to set one against the other. They know that villifications and accusations do not get anyone anywhere. They know that abuse and profanity are ever the stock-in-trade of the villifier and the ignorant.

Recent history seems pregnant with stories regarding the horrible atrocities perpetrated by the Klan upon unoffending and law-abiding citizens, and people

have held up their hands in consternation and denunciation. Then, too, reports have been current, from time immemorial, regarding the unspeakable crimes said to have been committed in convents and nunneries, and books have been issued detailing the immoralities of the Catholic clergy. Did any of these things happen near home? Have you any positive knowledge of their truthfulness? Undoubtedly, certain Klansmen have "stepped over the traces" and committed deeds unworthy of the organization and even brutal in their nature; while even certain Roman Catholics and individual Roman Catholic priests have been guilty of moral improprieties that bring the blush of shame to the whole church and arouse a spirit of indignant protest and resentment. But, is it reasonable and right to condemn, in a wholesale way, both the Ku Klux Klan and the Roman Catholic Church because of the inconsistencies and imperfections of certain of their followers? The sober verdict is emphatically, No! The defamatory statements contained in much of the literature about the Klan are absolutely untrue and have no foundation in fact. The same thing may be said of much of the literature and books written by ex-priests and former nuns, who circulate about the country, appealing to the morbidly sympathetic and scandal-mongers, and at the same time "raking in" most liberally American "dollars and cents."

Therefore, we do not hesitate to declare that the Klan must be judged by its worthy and honorable members and not by its inconsistent followers. We must form our opinion of the Roman Catholic church,

and estimate its value to the community and to the world not by the hypocrites in it, but by the sacrificial service and self-denying efforts incarnated in the lives of its members. It is incontrovertibly wrong to arrive at a judgment or to pronounce sentence upon any individual or any institution, church or otherwise, founded upon rumors or hearsay. Let us beware of the scandal-monger or the gossiper—the fellow who comes to tell us a secret about some individual or institution. Instead of entertaining such a specious report, we ought to show him the door immediately and say: “Git.” If the gossip be regarding oneself, instead of flying into a rage, we should forthwith demand that he “produce the goods” “or forever hereafter hold his peace.” In such a connection the greatness of Abraham Lincoln stands out in bold relief. His biographers tell us that when he was informed that Secretary of War Stanton had said unkind things about him, Lincoln replied that he always had had great regard for Stanton’s opinion. On another occasion, some person having advised him that General Grant was much “addicted to the cup that inebriates,” Lincoln inquired as to the brand of liquor he drank, saying that he wanted to get a supply of it for his generals who would not fight.

Speaking of rumors, we are reminded of what happened in the Senate recently, in connection with the “Oil Scandal Investigation.” Replying to a humorous paraphrase of “The Golden Fleece,” by Senator Heflin of Alabama, Senator Lodge of Massachusetts, countered with a parody on Longfellow’s “Brothers and Sisters Have I none,” reading as follows:

“Mr. Vanderlip says:

Absolute knowledge have I none,  
But my aunt's washerwoman's sister's son  
Heard a policeman on his beat  
Say to a laborer on the street,  
That he had a letter just last week—  
A letter which he did not seek—  
From a Chinese merchant in Timbuctoo,  
Who said that his brother in Cuba knew  
Of an Indian chief in a Texas town,  
Who got the dope from a circus clown,  
That a man in the Klondike got it straight  
From a guy in a South American State,  
That a wild man over in Borneo  
Was told by a woman who claimed to know,  
Of a well-known swell society rake,  
Whose mother will surely undertake,  
To prove that her husband's sister's niece  
Has stated plain in a printed piece,  
That he has a son who never comes home  
And who knows all about the Teapot Dome.”

Much of the opposition of the Roman Catholic church to the Ku Klux Klan has its source in rumors and misinformation. As is well known, a few former priests or ex-nuns occasionally visit communities, give lectures and distribute literature against the Catholic church and its institutions, “because of the money there's in it.” It frequently happens that a crowd of malcontents and curiosity-seekers gathers, most of whom, however, treat the speakers as fakirs and their lectures as jokes. Many of their statements, whether

written or oral, are so manifestly outrageous and inconceivable, that even the most rabid refuse to accept them at their face value. And here the difficulty begins. The Roman Catholics blame the Protestants or the Ku Klux Klan and attempt aggressive measures to put a stop to such proceedings, even assaulting people in the streets or storming the buildings where such meetings are held, often doing not only injury to property, but more frequently to persons.

On the other hand, occasionally Fathers of certain Orders of Monks visit villages and cities and towns on "preaching missions," their object being largely to invite the Protestants to their meetings, to explain the doctrines and teachings of the Catholic church, with the evident purpose of securing "converts." Some of those Fathers are often indiscreet and even radical in their utterances, and frequently go out of their way to ridicule or belittle the Protestant faith. We heard of a Redemptorist Father who made this statement: "If you want a good specimen of a Protestant preacher—I will not dignify him with the name of clergyman—catch a billy goat, tie a white rag about his neck, and there you have him to perfection."

Such rash and uncalled-for assertions never do any good, but vast evil, whether uttered by Protestants or Catholics, and so long as evil-minded and bigoted persons "deal in such rot" they will stir up religious strife and create denominational turmoil that will breed and foster hatred and that will embitter the lives of thousands, indeed, whole communities.

It is a commonplace remark to make, namely, abuse, opposition, or persecution never gains many adherents, religiously, politically or otherwise. Very few persons change their religion or their faith by force. The history of the Christian Church confirms this statement. In the early days, the Romans committed indescribable outrages and inflicted unnamable sufferings on the followers of Christ, seeking to destroy Christianity from off the face of the earth. In the end, however, the religion of the despised Nazarene conquered pagan Rome, when even the proud and haughty Emperor Constantine embraced the Christian faith and Christianity became the "State religion." Since those days Christianity has been marching on and is some day destined to conquer the whole world. In the face of these stubborn facts, shall we turn back the clock of time and resort to tactics and practices that bear their own condemnation on their very face?

As is well known by all well-informed people, persecution under the Christian dispensation began with its first martyr, Stephen, and continued, intermittently, through the dark and medieval ages down to comparatively modern times. Indeed, we read that in the time of the Reformation, not only Roman Catholics burned heretics at the stake, but that Christian sects persecuted each other because of their refusal to conform to the established ecclesiastical usages and forms of worship, and declining, moreover, to accept certain doctrines of the individual sects. It is a deplorable, indeed, a horrible thing to assert—but, nevertheless,

incontestably true—that some of the greatest and most repelling crimes of the centuries have been perpetrated under the approval and direction of ecclesiastical authorities—the Church conscience, if you will, of those days. In the days of John Calvin we find him consenting to the burning of Servetus, at Geneva, because he published views that the Calvinists thought heretical. Even in England, as late as the seventeenth century, we find Protestants waging cruel and bitter warfare against not only Roman Catholics, but dissenters of every kind, simply because they refused to conform to the customs and doctrines of the Established or State Church—the Church of England. History says that death was the penalty meted out to all who refused to “conform to established usages of worship” by the authority of the Crown. Furthermore, history informs us that, primarily, that is why the Puritans left the shores of their native land and came to America, seeking a place where they could worship God according to the dictates of their conscience, where not only religious liberty would be guaranteed them, but where also civil freedom should be their right. Hence, the Puritans settled New England, the Roman Catholics Maryland and the Quakers Pennsylvania.

In reading the history of the “Pilgrim Fathers”—as those sturdy pioneers are affectionately and reverently called—we see how much of hardship and deprivation and suffering and isolation they were prepared to endure for conscience’s sake. That was a noble heroic band of people—that company of 102 Pil-

grims—who crossed the ocean in the little ship, Mayflower, and landed in Cape Cod harbor in the midst of a pitiless winter, and faced the hardships of an unsettled wilderness, in an unknown country, menaced by savages and threatened by hunger and disease, 3,000 miles from home and friends, and endured all these things in order to *worship God as they pleased*. And yet, history informs us that, in later years, they and their descendants persecuted the people who came among them to make their homes, because the newcomers differed from the Pilgrims and their offspring in minor matters of religious belief and modes of worship, even going so far as to force Roger Williams, a pious young minister, to flee from their settlement in the dead of winter, not knowing where to go. It is recorded they even banished, whipped and imprisoned the Quakers and put four of them to death. In this day—this day of enlightenment and toleration, in this land celebrated throughout the known world for political and religious freedom—shall we revert to such atrocities and stain our hands and names with deeds of bigotry and persecutions? Shall we forget the lessons of the past and ignore the teachings of Christ, for, as Catholics and Protestants, we profess to believe in Him? Even though we differ in the manner and mode of worship, still each one has a right—an inviolable right—to his own belief and to worship God as he deems fit!

We do well to remind ourselves that history repeats itself. Unless we are mighty careful, America might slip back to undesirable conditions, as did

France in 1794, when all that was necessary, seemingly, was for one to make a request that a certain person be sent to the guillotine and the request was immediately granted, with the further result that the one making the request would often find his own head being severed by the death-dealing, infernal machine. Anyone conversant with the history of that period knows that blood ran like water along the streets, and that only after thousands of innocent people had been guillotined, did the awful delirium cease, "for France had awakened from the ghastly dream of the Reign of Terror." And who knows that, when the history of Russia is correctly written by an unprejudiced historian detailing the happenings of the recent past, it may not be even more ghastly and ferocious than that of the French Revolution? And is it not all the outcome, in the final analysis, that people *will* worship God as they think right, and that they will insist on the right of free speech and a free press?

One of the emphatic lessons of history is this, namely, the utter futility of trying to compel people to change their religious faith and to adopt some other form of belief or mode of worship by legislation, physical violence or persecution. Certainly, America should not need to re-learn this lesson! A nation's greatest enemy is never without—*It is always within.* The worst political enemy is he who stirs up civil strife, as witness our Civil War in 1861-1865. He, however, who stirs up religious enmity and race hatred is ten-fold a greater enemy, and should a religious war take place in America, the late Civil War would

be a "storm in a tea-cup" compared to it. The Civil War was fought over slavery and was in reality a mere "sectional strife," but a religious war in America would be fought in every city, town and village in the entire country! God forbid! Such a catastrophe in American would be unthinkable, but let the *radicals* in all the camps beware!

Intolerant, lop-sided, radical leaders are never safe to follow. They are people who are cross-eyed—dominated by an intellectual or denominational or political or religious squint. They always and ever do a great deal of harm and provoke hostilities. Men of sane and sober judgment should always take into consideration the fact that "disgruntled folk" are to be found everywhere and in every political party, religious denomination, fraternal order, or what-not. If decent people would refuse to pay any attention to their "mouthing" and villifications and abuse, it would be well for the community in general and we would never hear of speakers being mobbed. Mob-violence gets us nowhere. If we keep steady in the presence of the "soap-box orator" or any other public nuisance, their ravings would have no more weight than the fall of the proverbial feather. It is always wise to see the humorous side of things. For instance, we heard a certain well-known evangelist one time say, during a religious address referring to some of the churches: "The Methodists get to heaven in the winter time, but they can't stay there during the summer. The Presbyterians can never quite make it. As far as the Episcopalians are concerned, well, I cannot

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say anything about them, for my mother taught me, when a little child, never to speak ill of the dead." Instead of taking offense, we all enjoyed his keen trusts and also a hearty laugh. We said: "That fellow kidded us." Why not treat the ravings of the radical in a similar spirit? Why not take them as the expressions of diseased minds and irresponsible persons? With men of reason and good sense at the helm to guide the ships, the difficulties between the Klan and the Catholics would pass away "like the snows of winter before the June sun." No member of the Ku Klux Klan should ever become offended at the villifications of an irresponsible fellow, styling himself an ex-K. K. K., professing to reveal the secrets of the order, as every sane person knows that a man who will violate his oath of membership is utterly unreliable and worthy only of contempt—no one has faith in his fulminations. The same things ought to be true of a member of the Roman Catholic church or the Knights of Columbus, when similarly assailed. To mob such speakers, which usually results in riots, is to harm the order or church to which the assailants belong, and to gain sympathy for the foul-mouthed victims.

There is always "the more excellent way," no matter what the issue or what the difficulty. When men come to know each other and their mutual viewpoints, misunderstanding and prejudice frequently disappear. There are too many sensible Protestants and members of the Klan to credit the statements of the ex-priest and the ex-nun in their lectures against the Catholic church, and the same thing is true of Roman Catholics. As far as we are concerned, the World War settled that

question. On the fields of France we were tried together—not as Catholics or Protestants or Jews, but as men and Americans, at that. From experience we can say that such men as James Feeney, John Paffrath, Michael Jordan and William Calvey—all Catholics—were brave soldiers, true friends, God-loving and God-fearing fellows, and when the test came “over there,” they were not found wanting. No weaklings, they, but real, courageous and true to the core. The same thing may be stated of the Jews. Of course, there were weaklings amongst all ranks and classes, but for the most part “the men over there” stood the test nobly, grandly, gloriously. No race or religion had a monopoly of either heroes or cowards.

And we are reminded here of an experience one Sunday evening, immediately preceding the great battle of the Argonne. There being no Protestant service in the section where we were camping, several of us Protestants attended the Catholic service. Among many things the priest said in his sermon was this: “I observe there are only 30 Catholics here and there should be at least 200. As soon, however, as they hear the first cannon they will all want to see me.” An absolutely true statement, indeed! When all was quiet and things were going well—safe in the rear of the big guns, and shot and shell—we were very neglectful of all religious services, but when the time came to “go over the top,” we all felt that we should have lived better lives and should have made greater preparation, in case we should be suddenly called to meet our Maker, and many of “the boys” were called suddenly,

although not unexpectedly, for every time we faced the enemy we knew it might be the last of us. However, we need not go to the fields of France to find such conditions, for we all know that similar conditions obtain in America today. When injured accidentally or taken grievously ill we all think of the need of preparation to meet God, and then we wish we had lived better lives, and so on. Are we not like unto the foolish virgins, we read of in the parable of Jesus, who took no oil in their lamps, and when the time came to meet the bridegroom they were not ready; and while they were getting ready, the door was closed, and they cried: "Lord, Lord, open to us? But he answered and said: Verily I say unto you, I know you not. Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."

Another incident made an indelible impression on my mind. In our company were two young fellows—one an American and the other a foreigner. Each was the opposite of the other—the American being vile and profane in language, the alien morose and silent. It was on one of the days of the Vesle River battle—a battle never to be forgotten. The two young fellows happened to be together, separated from their comrades, and crawling on the ground in the attempt to find their way back to our company. A German machine gunner located them and soon the bullets were zipping all around them. Their position was extremely dangerous, as they could not tell where the bullets were coming from and both expected that every bullet would hit them and the end was not far off. The American young fellow, who could not speak ordinarily without

profanity, became absolutely quiet and began to pray. He began to think of home and God. On the contrary, the foreign young chap commenced to swear and curse vehemently, while the American tried his best to stop him, but he would not desist. In relating to me the story, the American said: "I was sure the wrath of God was upon us and I expected to be hit every second. I tried to crawl away from him, but he would crawl after me and I could not get away from him, keeping up incessantly his cursing both of God and the Germans. I would not be near that fellow again, or any one so profane on a battlefield, for the whole world." It was a great lesson for him, but how soon forgotten! It is the same off the field of battle, however, as on it, for men will continue in their vileness and profanity, and take God's name in vain, but when the "last call comes" no one in his senses wants to go out of this life cursing and swearing—at least, no true American!

If we injected more humor into our relations and kept on the sunny side of life, there'd be very little misunderstanding between Catholics and Protestants. We take each other too seriously most of the time. Why not "spice up life" with more of the harmlessly ludicrous? I recall a Roman Catholic priest who delights in telling stories—clean, amusing and laugh-provoking stories—and most of them are "on" his co-religionists and brother clergy. He radiates sunshine wherever he goes and all who know him expect a good laugh when they come into his presence. He is the most popular "dominie" in the town where he resides.

He tells the following story: "I was approached by a colored boy who said: 'Good morning, Father,' in very cordial and polite manner. I asked him: 'Are you a Catholic?' He replied: 'Gosh, no; it's bad enough to be a nigger without being a Catholic.'" This particular priest enjoys a hearty laugh and bubbles over with good, clean humor. Now, if we all took such an attitude—both Catholics and Protestants—against "anti" parades, speeches and literature, respectively—treated them as jokes and unworthy of serious thought—a great deal of ill-will and animosity could be easily averted. Thinking back to our school-days, we recall that the boy or girl who resented a "nick-name," got easily "miffed" or lost his or her temper over mere trivial things, that were intended as "by-play," was the one we always teased and taunted—just mischief-like. Well, we grown-ups like to have sport at the expense of the other fellow, and the "better part of valor" is for "the other fellow" to pay no attention. A good sport is usually a good winner as well as a good loser.

Now, the Klan is a million miles from attempting to cause harm or to endeavor to defame the Roman Catholic church. Some ignorant and misinformed folk declare that it is the purpose of the Klan to destroy the Catholic church in America. The mere statement contains its own refutation. Think you that men who conceived such an organization as the K. K. K. has shown itself to be, which has spread all over the land with such amazing rapidity, so that in less than five years it numbers its followers by the hundreds of

thousands, even millions, could entertain the thought even for a moment that they could destroy such an institution as Roman Catholicism? The leaders of the Klan are men of brains and well-informed, familiar with history, both sacred and profane, and they know that nothing is ever gained by force or compulsion, as said previously; and, furthermore, that great objectives are reached by persuasion, sympathy and kindness rather than by abuse and persecution. The Roman Catholic church has stood the test of time. It has its adherents in every land, and to talk of "destroying the church of Rome" is the mere frothing of a disordered intellect or the dream of a lunatic. One of the world's great historians has said, speaking of the Catholic church: "It is not a mere antique but full of life and vigor. The pope is today the supreme head of a church that was great and respected before the Saxon had set foot on British soil, before the Frank had passed the Rhine, when Graecian eloquence still flourished in Antioch, when idols were still worshipped in the temple of Mecca. And she may continue to exist in undiminished splendor when some traveler from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul."

We do not have to hark back far to see that the opposition and villification of former members, former priests or former nuns do not accomplish much. The Roman Catholic church has never suffered much real harm by the "exposures" of its renegades. The same thing may be asserted of men who pose as former Masons. Odd Fellows. Knights of Malta or any other

organization. The Ku Klux Klan should have no worry on the same score. Such "secret oaths" and "revelations" are so much buncombe—damnable perversions of the truth.

Neither should the Catholic church oppose the Ku Klux Klan for similar supposed reasons. It seems to Kluxers—as they assert—unreasonable that Catholics and others should oppose their parading in regalia. From time immemorial societies, lodges and organizations of various kinds have walked in procession through the streets of American communities without molestation. Knights Templars, Knights of Columbus, Knights of Pythias, Sons of Ireland, Sons of England, Sons of Scotland, and what-not, have all paraded in their respective uniforms and no objections have been raised and no obstructions offered. Irishmen parade on St. Patrick's Day and Orangemen on St. Stephen's Day—all in regalia. Orangemen wear the yellow and Irishmen the green. Then why molest the Ku Klux Klan when they parade?

But some object "because the Klansmen wear masks." True, but that is their peculiar regalia, and they are as much entitled to wear their uniform as other societies and organizations theirs. Whose business is it if the Ku Kluxers desire to conceal their identity? If the Klansmen commit no crimes, why should they be opposed and obstructed and assailed because they wish to remain *incognito*? If they are peaceable and innoffensive in their parades, why should anyone object to their masquerade? It is not the duty of a police officer to stop pedestrians and ask

them their names on the streets of our cities, unless, of course, the officers have reason to believe such persons are guilty of criminal offenses. Then what right has a private citizen to demand "who's who" in a parade? If paraders wish to cover their faces, no citizen is under obligation to stand and watch them, unless for curiosity's sake. The Salvation Army folk wear certain dress and who dare oppose them? The Scotch Highlanders parade in bare legs and whose business is it but their own? The various Catholic sisterhoods wear a garb entirely different from other women, but they are never molested. Then why such a hullabaloo about the K. K. K.?

On the nights of the Ku Kluxers' parades, has it ever been said that they have robbed banks, committed burglaries, assaulted citizens or perpetrated murders? We have yet to hear of a single instance. If we happen to hear of any crimes, such as those of the Louisiana troubles, they are always committed at such a distance that investigation cannot be had, but hearsays and rumors become the stock-in-trade, and certain newspapers "front-page" such affairs and continue to disseminate false reports, as such sensations "make their papers sell and they rake in the coin." Klansmen aver that their parades and conduct will stand investigation.

Moreover, it is said that Roman Catholics oppose the K. K. K. because the organization will not admit them as members. The Klan denies this. But even so, it does not seem reasonable ground for their opposition and ill-will. The secret organizations of the Ro-

man Catholic church do not permit Protestant members. Protestants do not complain because admission is denied them by the Knights of Columbus, and why should Catholics complain for practicing the same thing for which they accuse the K. K. K.? The principle operating seems to be that of "An Oliver for a Rover."

It has been a custom from time immemorial to have secret organizations, and there are certain Protestant churches that oppose all and every kind, but they never go to the extreme of trying to break up their lawful assemblies or assault and murder their members. So long as our laws permit secret societies to meet, one has as much right as another. Business organizations, the various professions and labor unions meet in secret sessions, and we do not hear any opposition or complaint. Why single out the Ku Klux Klan? There are various soldier organizations, but because they all cannot join the American Legion or veterans of foreign wars organizations, they kick up no rumpus nor make threats against them. The logic of consistency and common sense is dead against nearly all the opposition to the Ku Klux Klan.

The main reason, however, which the Klan offers for keeping the identity of its members a secret is, that their organization stands pre-eminently and unqualifiedly for order and enforcement of all the laws on the statute books. They are a unit everywhere in upholding all officers who do their duty without fear or favor. Prudence and the desire to make themselves of the greatest assistance demand that their identity

be concealed. If the members of the K. K. K. became known in their respective localities, both to good and bad alike, the law-abiding and law-violators, especially bootleggers and their kith and kin, they could not be of the same help in running down such criminals, for their every movement would be watched and the great service they are thus able to render the community would be practically neutralized. Law-violators and criminals hate all officers and every Klansman would come under their condemnation, were their identity to become known. Therefore, if they wish to accomplish the greatest good, it is wise and reasonable to have their identity a secret. No race or religion has any legitimate reason to oppose the K. K. K. on that score, for there are criminals in all such. If the Klan stands for law and order and the ridding of communities of the lawless and undesirable elements, why should the Roman Catholic church oppose it? Why should the Jews? Why should some Protestants? Why?

It is a trite saying that at the present time there seems to be contempt for law generally, and our country has been, and is still, witnessing wave after wave of crime, practically unprecedented in American history. The Klan is heart and soul in the effort to assist all legitimate authorities and officers in their attempt to eradicate the bootlegger and all other criminals. Whether known or not, many law-breakers and scoundrels have been brought to justice and deservedly imprisoned by the aid furnished by members of the K. K. K. If the Klan is helping to hunt out, run down

and eliminate vice in our communities, and the mask helps them in their work, we cannot see why any true-blooded American should kick.

It is also said that another reason why the K. K. K. wear masks is, that they may be able to build up their membership from the best and most acceptable of American citizenship. It is asserted that there are many who want to join the ranks of the Klan, but who do not know how to go about it or whom to approach. There are thus both advantages and disadvantages involved, but the former outweigh the latter manifold. Everyone knows, or ought to know, at least, that many men have insinuated themselves into many secret orders, such as Masons, Odd Fellows, and so forth, who do not adorn their lodge or bring any moral or spiritual value to their respective organization. They have associated themselves with such and such an order for personal advantage—financially, socially, politically or otherwise. They have been actuated by selfish purposes or mercenary ends, sometimes by both. Concealing their identity, the Klan can select their members and act accordingly. Now, what complaint can be legitimately offered to such a procedure? If other organizations make their own by-laws or change them when conditions demand, and no complaint is registered, why then, in the name of reasonableness and logic, cannot the K. K. K. carry out its own wishes and formulate its own plans, without being stigmatized and defamed frequently by unscrupulous and prejudiced persons? Without offense, the Klansmen may truthfully say: "It's none of your business."

Is there not a better way? Reconciliation is preferable to either domination or separation. Friendship every time should replace enmity and kindness is much to be preferred to ill-will. Both Catholic and Protestants, Jews and Klansmen, should remember the Golden Rule: "Do unto others as you would that they should do unto you"—one of the greatest sayings of the Master. Therefore, we should go forth not to curse our neighbor, not to do him harm, not to "filch from him his good name," but to rather bless him, extend him a helping hand, speak a kind and loving word; indeed, to bring consolation to the fatherless and the widow, assistance to the down-trodden and oppressed, comfort to the sorrowing and distressed, in a word, to practice the spirit of Him of whom it was said: "He went about doing good." And when we bid this old world an eternal farewell, and our earthly cares are forever past, men may ask: "How much property did he leave behind?" but, we imagine, the angels will ask: "What good did he accomplish and how many has he turned from the error of their ways?"

## CHAPTER IV

### Incidents, East and West

The Ku Klux Klan has been the butt of "smart alecs" and the jibe of ignoramuses of the first magnitude. Even intelligent men have sneered and jeered at the very mention of its name. They have conjured up evil things and their very imaginings have been vain and conceited. Unspeakable crimes have been laid at its door and rumors have been circulated as foundation truths. Some men have conceived of the Klan in blackest terms and looked upon it as having come out of perdition, full-fledged, indeed, as the very incarnation of his Satanic Majesty. They have denominated it cruel, inhuman and diabolical. They have helped to create an atmosphere and an attitude of the utmost hostility, until, doubtless, some have thought they were doing God service by vilifying it and trying to administer physical force whenever and wherever possible. The climax was reached last summer, however, as seen in two incidents—one in Pennsylvania and the other in Oklahoma.

We refer, first, to the *Carnegie incident*. During a parade on August 25, 1923, in the borough of

Carnegie, Pa., the Klan was attacked by a few hoodlums who attracted a crowd. Vile and lying epithets were hurled at the parade. A riot ensued and a young man by the name of Thomas G. Abbott was shot to death by a man in ambush—sheltered in a doorway. Thomas Abbott became a martyr to the cause, and his name will be honored and his memory cherished much the same as John Brown's, the illustrious hero of Harper's Ferry. John Brown did not die in vain. His name and deeds are written high in the nation's scroll of fame. True, he did not free the slaves of America, but he set Americans thinking and influences at work that finally resulted in the proclamation of Emancipation signed by the hand of the immortal Lincoln, "And John Brown's soul goes marching on."

The name of Thomas G. Abbott—almost a mere youth—will some day hold a high place in the heart of Protestant America and his fame will gain in momentum with the passing of the decades. True, he did not accomplish his heart's desire, namely, to parade the streets of Carnegie with his fellow-Klansmen, for he was assassinated ere he had gone far, but his death set people thinking and brought them face to face with a great problem—liberty to do as one pleases, while not infringing on the rights of others. Sober-minded and well-balanced citizens are reminded that they must not allow the unthinking and radical elements to get control—people who act before they think, who rush pell-mell into a thing without considering consequences. We must all learn to think before we act and thus many tragedies and unfortunate happenings may be averted.

The murder of Thomas Abbott undoubtedly has given the Ku Klux Klan a great boost—possibly, its greatest advertisement. Had there been an unobstructed, peaceable parade, with no untoward circumstance, the Klan would have gone to its place of meeting, carried out its arranged program, and afterwards separated each unit going its own appointed way, without even causing a ripple of excitement or observation. But the riot and the murder gave the Klan and its doings a conspicuous place on the front page of all the large newspapers of the country and, indeed, press notices all over the world. It may be well said that the name of Thomas Abbott—the first martyr of the K. K. K. in Pennsylvania—is as well known as that of America's first president, George Washington.

It has been said that men who were formerly actively opposed and others luke-warm before the Carnegie incident have allied themselves with the Klan and are now among its most enthusiastic and loyal supporters and propagandists. We have been reliably informed that so many have applied for membership to supposed members that more stringent rules have been adopted to keep certain men from becoming followers. The Klan has grown so tremendously during the year that it is claimed there is not a county in America without a lodge and a large membership.

And this brings us to that spectacular incident in Oklahoma. Doubtless, like Herod of New Testament fame, and with an insatiable desire for popularity, to please a certain faction of the people of his State, Governor Walton undertook to drive the Klan out of Okla-

homa, to imprison its leaders and to *perhorresce* the timid and sympathetic public. But he "counted without his host." He had a vision that proved to be a mirage. Walton made accusations against the K. K. K. that had no basis in fact, he defied the legislature and flaunted the whole State in the face, drunken temporarily with the power and pomp that goes with the gubernatorial office. He declared martial law, imported gunmen and aided and abetted the worst elements of the "oil State," with the result that the State rose in its entirety practically and demanded his impeachment which was safely and quickly accomplished. And not only so, but Walton stands discredited and disgraced forever and his offspring also, and he may consider himself fortunate that today he is not wearing the stripes of an inmate of one of Uncle Sam's mansions. Had he "got all that was coming to him" probably he would.

How are the mighty fallen! What anxious nights Walton must have spent. Possibly he did not intend to do wrong, but elections are expensive and cost money. Political heelers and hangers-on must be appeased and protected and granted favors. It is almost impossible to get rid of such parasites, once they get their tentacles firmly imbedded in their victim, and the appeaser and grantor invariably has to suffer, if found out in his nefarious practices. We are not prepared to say precisely what brought Walton into trouble or what led directly to his ignominious political end, but we do affirm that he conceived and endeavored to carry out the shrewdest scheme ever invented to extricate

himself. Thinking his plan would eventually succeed, he threw sand into the people's eyes. He surely had forgotten Lincoln's great aphorism: "You can fool all the people some of the time, and some of the people all of the time, but you cannot fool all of the people all of the time." Walton did most certainly fool some of the people some of the time, but he did not succeed in "getting away with it." Haman-like, he swung on the gallows that he had erected for others politically. "Chickens sometimes come home to roost." He deserves great credit for his resourcefulness when in difficulty and for putting up a strenuous but ineffectual fight. Doubtless, there is many a man in prison today serving a long sentence, who, had he one-tenth of the ingenuity and cleverness of Walton, would have made a hero of himself instead of a convict. Walton takes the lead of America's greatest showman and fakir, and P. T. Barnum may be compared to an infant in such knowledge. The Ku Klux Klan of Oklahoma is to be commended and congratulated for its good judgment, sanity and able and wise handling of such a difficult affair. Accused by Walton, subjected to all kinds of abuse, and misrepresented and lied about by the press, nevertheless they proceeded in a sensible and business-like manner, never lost their heads, bore quietly and patiently unspeakable villification, bided their time, and when the day came they vindicated themselves and turned the tables upon their traducers. The people of Oklahoma knew the state of affairs, the proper tribunal acquitted the Ku Klux Klan and placed the blame where it belonged, much to the chagrin of some peo-

ple in many parts of America, but to the delight of the bulk of all unprejudiced and red-blooded people everywhere in the land. It is said that there are a few folk who believe in Walton and who have not yet got the dust washed out of their eyes. More's the pity! For a time the former governor received the plaudits of the nation and he basked in the sunshine of popular favor, but his day of judgment came and he was found wanting. It was the Klan who discovered the irregularities in his political life and conduct and exposed them and has put him into political oblivion forever, it is to be hoped. However, it is asserted that Walton owns a very fat pocketbook and is able to live in ease and luxury the rest of his life. Again, more's the pity! If the Klan had not acted prudently and restrainedly, he might have been assaulted and mobbed and perhaps murdered, and would thus have gone down in history as a martyr to the cause of liberty and free speech, with all the fur-belowes and flounces pertaining thereto, but now he will be known as a fakir and unworthy of consideration and a discredited quondam politician with a "full pocketbook."

These two indictments have done more to make the Ku Klux Klan known in America and throughout the world and to bring men to its banner than could have been achieved by paid advertisements running into the millions. /The Klan is here to stay and is only in its swaddling clothes. Nothing can withstand its progress and popularity except the rash acts and fool-hardiness of its leaders. If the Klan will abstain from meddling in affairs which do not concern it, and

will refuse to interfere in the liberties of other men or bodies of men, church affairs, or race problems, but steadily keep to its own great and legitimate aims, namely, for home and school and native land, and pre-eminently law enforcement, as said previously, it will continue to grow in the estimation of all good citizens, and generations yet unborn will thank God for such an organization, truly American in origin and development.

## CHAPTER V

### The Klan and the Young Men's Christian Association

One of the questions often put to a veteran of the Great World War is this, namely, "Did the Young Men's Christian Association do their part overseas, in the late war, or were they a complete failure?" We find the question still interesting to the "boys" who took part in the awful struggle, and many prominent men have sought only the truth.

In some way the question is not an easy one to answer clearly and satisfactorily. Certain things have to be taken into consideration and the answer sometimes depends upon the point of view, the disposition of the person interrogated, and such-like. Quite often considerable abuse has been heaped upon the Y. M. C. A. (as it is familiarly called) by "soldier boys" who had not been overseas, and, of course, it is readily conceded that they know no more about the matter than men who were not in the army.

Speaking from experience, having spent nearly 15 months overseas, I wish to say that, though there were individual cases where the Y. M. C. A. rendered exceedingly poor service, yet on the whole, or as an organization, it did splendid and remarkable work, and

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had not the Association undertaken to either give or sell certain articles to "the boys," we should have been without many of the real necessities of life.

Such being so, it is asked, then, Why has the Y. M. C. A. been so severely criticized by so many veterans on their return to America? We may reply, The criticism has been largely exaggerated. We have been also questioned as to whether the Association supplied us with tobacco and other things when on the front lines. Our reply is, No. Neither the Y. M. C. A. nor any other organization furnished us with supplies of any kind, except some specially brave men or women who followed us even in defiance of strict orders sometimes. This, however, was a very rare occurrence. The vast majority found no fault on this account, for we did not expect to be eating ice cream and other luxuries on the firing lines—we did not go there for that purpose. We went there to knock the stuffings out of the Kaiser and his Huns. And Praise Be! we did it! It must be ever borne in mind, that our vast army of two million men, who reached France, was made up mostly of civilians, the majority of whom had never had any previous military training and, furthermore, that the great bulk of our junior officers were without any sort of military training prior to entering the service. Hence, the tremendous task of putting an army of such proportions in the field, training those men and the officers to command them! We doubt whether another nation on earth could have accomplished such an undertaking in so short a time, and have achieved so great success, with very little or no friction or mis-

understanding. Great credit and unstinted praise should be given our leaders, themselves unversed in the arts of war, for we Americans are a commercial and industrial nation, and do not think in the terms of military and naval science. Therefore, it is reasonable to assume that we "soldier boys" had to put up with great hardships and untold inconveniences that could have been averted, doubtless, had sufficient time been given for proper and necessary preparations. Many of our officers were inexperienced men, possessing neither ability nor qualification for the positions, practically, thrust on many of them; and under such conditions, it follows that mistakes must have been made and, therefore, consequent grumblings on the part of the troops themselves. Company commanders, battalion commanders and regimental commanders—each and all were unsparingly criticized on all sides. When, however, the war was over, and we found that the same conditions existed in other divisions, immediately criticism was directed at the high officers. Thinking logically, "the higher-ups" were not to blame either. Instead, they should have been commended, for they achieved a wonderful task and in double-quick time, too. The writer was one of the men who came home with a very pronounced feeling of disgust for the "higher-up" officers, but when I had time to think it all over—the wonderful work that had been done in such a brief time, in sending us to France and bringing us home again—I frankly confess that my feelings underwent a great change, and instead of remaining a "knocker" I became a "booster" and have been a "booster" ever since.

By a parity of reasoning, similar conditions prevailed among the Young Men's Christian Association and other organizations. These had to recruit a great number of persons lacking both in training and qualification for such work, a large number of whom made good, however, but a few were rank failures, possessing neither morality nor religion. And while such deserved to be greatly censured and condemned, it is manifestly unfair and unjust to blame the whole organization.

As said, I returned a knocker of army life, but I never knocked the Y. M. C. A. The more I knew of their difficulties, the more I admired the work they accomplished.

Possibly, some are ready with the interrogation, "Why do you mention such facts in a book dealing with the friends and foes of the Ku Klux Klan? Are not these irrelevant?" My answer is as follows:

A certain man approached me some months ago, who, I presume, is a member of the Klan, and who was endeavoring to interest me in the organization—at least, I gathered as much from our interview. This conversation took place:

"Were you a soldier in the Great War?" he asked.

"Why do you wish to know?" I countered. "What have you up your sleeve?"

Without replying he repeated his question, "Were you overseas?"

"Yes, fifteen months."

"In your opinion, was the Y. M. C. A. a success or a failure?"

"By and large, I considered it a fairly good success," I replied.

"Then why did you fellows come back home and knock it and do it so much harm that it will take years to recover from?"

Somewhat heatedly, I answered: "I never did knock the Y. M. C. A. I always appreciated it and have ever spoken of it in terms of admiration."

"Have you not heard other soldiers knock it?"

"Yes, I have."

"Then, why do *they* knock it?" he questioned...

That set me thinking and I did not reply at once. After a moment's hesitation, however, I said, "There were, without doubt, some agents and workers of the Association who were misfits and altogether unsuited to their job, as in all the other organizations, the army included."

"Do you say there were good and able, indeed, well-qualified, workers, as well as misfits, among them?"

"Most decidedly there were," I responded. "On July 16, 1918, near Conde, during the progress of a fierce battle around Chateau Thierry, we had a Y. M. C. A. representative killed—a worker for our battalion. That young fellow was indefatigable and unceasing in his work, in order to make life more enjoyable for the boys and to do all in his power to lighten their burdens. He had won the confidence and respect of all of us, officers and men."

Presently my interviewer asked, "Were there misfits as well as good men among the ranks of the

Knights of Columbus workers?"

"Yes, I think, but they did not pretend to operate on as large a scale as the Y. M. C. A. I did not see many of them."

"Were there misfits as well as good men among the Jewish welfare workers?" he pursued.

"Doubtless, there were, but I never met any of the Jewish agents until I arrived at St. Nazaire en route home."

"Were there not misfits among the Salvation Army people as well as good ones?" he questioned.

"I suppose there were, but I *do know* there were some mighty *good* ones, for I saw two lassies serving doughnuts, very close to the lines where the St. Mihiel offensive had taken place. I was informed at the time that they had been there, helping and cheering the boys, when the shells were flying thick and fast. All of the three organizations last mentioned, however, did not operate as extensively as the Y. M. C. A. Consequently, the misfits would be more conspicuous and their mistakes more noticeable, largely on account of their greater numbers. On general principles, moreover, misdeeds and mistakes make a deeper impression than kindness, love, sympathy and mercy. Twelve bad men can cause a greater sensation and make more noise than five hundred good men. As said, I always considered the Y. M. C. A. representatives did a great deal for the relief of 'buddies,' and also ministered to their moral and spiritual needs. As a result, many of us had more comforts and conveniences than would have been otherwise possible."

"Then," said my interrogator, "yours is a representative answer. When sifted down, the net result is pretty much the same. The concensus of opinion is, that the Y. M. C. A. did a noble work during the war and accomplished wonders, with but few exceptions. A few designing and insidious fellows who were 'over there' when the war closed, started to breed ill-feeling against the Y. M. C. A. This was a comparatively easy thing to do, for most of the boys were wonderfully homesick and sore on the world in general. By citing a few instances where some Y. M. C. A. men had been delinquent or had not done their duty, it could easily be made to appear that all their workers were dishonest and crooked. I find that most of the veterans speak of the Association as you do and appreciate their worth and work. However, the propaganda which has been carried on unceasingly and unjustly against the organization almost obliterated the good they did and has militated largely against its usefulness. This determined and skillfully-planned agitation has about spent itself and a boomerang has already set in. We have located the source of it all, and the Klan is prepared to combat, with all its might and main, such dastardly and cowardly schemes. Indeed, we propose to 'fight fire with fire,' so let all such men and organizations beware. As long as the Protestant people had no such organization as the Klan, they were completely at the mercy of such unscrupulous and insidious persons and institutions. We have investigated the matter and know the parties behind the agitation. We, who have been soldiers, know that a

mob cannot stand against an army, even if out-numbered five to one. The Klan is a thoroughly organized and powerful institution and we stand for American fair-play for all. We do not intend to attack any race or any religious or political organization so long as they remain in their own territory, but we give them fair warning: they must not—absolutely must not— infringe or entrench on the rights of others. The Klan is organized to combat not to attack, to protect, not to tear down, the great and fundamental institutions of our mighty Republic. Thank God, the Young Men's Christian Association is being rapidly and definitely vindicated and rehabilitated in the esteem and confidence of Protestant America."

## CHAPTER VI

### The Klan and the Burlesquing of Protestant Clergy

Continuing the interview in our last chapter, my questioner said, "Have you ever noticed how frequently the Protestant clergy are burlesqued on the screen in the moving picture shows? They are made to cut up all kinds of silly and ridiculous capers and become great sport for the audiences. Both their doings and sayings are exhibited in the most ridiculous manner and they thus furnish fun for cultured and ignoramuses alike—the target of many jokes and comic attitudes, some of them of an unsavory and suggestive character."

"Yes," I replied, "I have but I have likewise seen men of other professions ridiculed, such as doctors, lawyers, and so forth. I am frank to say, that I see no reason why ministers should be exempted from being burlesqued in common with other professions. No doubt there are some preachers who make good subjects for Charlie Chaplin to mimic."

"Just so; for I am sufficiently frank to say I agree with you, according to your putting of the matter. The clergy are only men like ourselves. Now, doctors and lawyers come from all denominations—Jews and

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Gentiles, Catholics and Protestants. They also come from all races and all colors, and no particular class of people can reasonably take offense when mimicked and exhibited in silly and ridiculous attitudes, and cutting up all sorts of pranks. But, my friend, I wish to ask you a question just here: Did you ever see a Roman Catholic priest or a nun thrown on the screen and held up to ridicule, to provoke laughter and scorn? Have they ever been made to go through certain unseemly performances and funny antics? Have you ever seen a Jewish rabbi foolishly and ludicrously impersonated and made a target for the guffaws and enjoyment of the riffraff, as well as for the huge delectation and entertainment of the 'Upper-Ten'? No, you certainly have *not*. If, however, Catholic priests and Jewish rabbis are ever presented in a picture, they are always shown as examples of the highest dignity and the most consummate respect. Why the difference? Don't you begin to see 'the nigger in the woodpile'? Why burlesque the Protestant minister and hold him up as a weak sister, an effeminate fellow, a proper subject for ridicule, and let the priest and the rabbi go 'scot free'? I tell you, the Ku Klux Klan is opposed, to the death, to such partiality and favoritism. If the picture-producers insist on showing the Protestant clergy as clowns and imbeciles, we demand that Roman Catholic priests and nuns and Jewish rabbis receive the same treatment. They must perform the same stunts and we will all be satisfied. If, however, priests and rabbis are treated with reserve and respect, we, as Klansmen, insist that ministers of Protestant Chris-

tianity must be similarly treated. Protestant clergymen have no monopoly on clownish performances—there are others! The Klan says: ‘What’s sauce for the goose is sauce for the gander.’ ”

Next came the writer’s turn. I asked, “How can the Klan remedy this condition? What are you going to do about it?”

“Same as the Catholics and the Jews have done and are doing. We will have representatives on the boards of movie censors as the others have, and we will show the nation that we are not asleep but fully awake, indeed, that we are up and doing. Apparently, the Protestant censors on those boards are slumbering, and do not even seem to be rubbing their eyes—yet. The Klan will *demand*—and now we are sufficiently powerful to insist that our demands be respected—that all be made clowns or absolutely *none*. And, furthermore, if such films do happen to escape the censors, the Klan will be on the job and take measures to see that such pictures will not be profitable investments for the producers. We will see to it that our friends shall not attend, neither will we attend, and we are even now large and numerous enough to paralyze the moving-picture institution in America. What I am saying is, we will boycott the movies where Protestant ministers, Protestant institutions and ideals, and the Protestant religion are held up to scorn. The Ku Klux Klan will, of course, keep within the law; but, by the Eternal God! as the immortal Lincoln said, when looking for the first time on an auction sale of slaves in Louisville, Ky., *some day we will smite that thing hard.*

Confessedly, such declarations and presentations begin to give us a new angle on the Ku Klux Klan. Their logic is stern and vigorous and inescapable, but assented to by every thoughtful and unprejudiced person. If this is what the Klan stands for, millions of Protestants in America—true-hearted, red-blooded, patriotic-minded and loyal-souled citizens—will hold it in highest regard and will be willing to defend its principles to the limit.

Confessedly also, many have held the Klan in deepest suspicion and have been accustomed to think and speak of it as a sort of law-breaking mob, meriting the extremest contempt, and claiming that no good could ever accrue from such an institution. It is clear now to many of us, why the Klan, in recent months, has grown so unprecedentedly rapid, and why it has taken such a hold upon the heart of Protestant America.

According to our interviewer, the Klan's logic is like a Damascus blade, cutting both ways. Indeed, to use an American slang, "it gets the enemy coming and going." Its reasoning and conclusions are absolutely irresistible and they are eminently fair and just. It does seem an unspeakable outrage, to hold up one class of religious teachers to scorn and contempt, although under the semblance of fun and frolic, and treat other classes with respect and honor.

Now, we are not contending that all Protestant clergy are immaculate and infallible. Doubtless, some members "of their cloth" are so irregular in their lives that they deserve only censure and ridicule. But such

men do not represent their honorable and worthy profession. We all know there are hypocrites in every walk and station of life. Ministers are only men—at the best. Very few of them claim to be saints—as we don't usually canonize men until they are dead—but the vast majority of the Protestant clergy are every inch men, men of noble character, educated leaders—most of them—and second to none in the work of the world and the worthwhile things of life. Every red-blooded American honors and *affectionates* the “dominie” or “the pastor.” Many of us sucked regard for them at our mother's breast. They compare favorably in all respects—nobility of character, honesty of purpose, achievement of success, administrative ability, educational and professional attainments and accomplishments, pulpit and forensic acquirements—with any other religious teachers and their shadow does not grow less. They stand in no man's shade—they are the equals of any and the peers of all, “and then some.” We hold no brief for Protestant clergymen, but we wish to do them justice and they fully deserve all we can say and more. We are unconditionally and indubitably with the Klan in their attitude towards Protestant ministers of the Gospel of Jesus Christ, and approve and admire their demand that they receive the same honorable and courteous treatment as Roman Catholic priests and Jewish rabbis.

Now, it must not be construed that the purpose of this book is to breed or arouse animosities between the different religious communions. That, we have dis-

avowed previously. Indeed, our aim is rather to be irenical—that is, conciliatory and upholding peaceable relations. But that must not prevent us from facing the facts as they really exist. They are with us and we must meet them, fairly and squarely. To discriminate, as doubtless the moving picture producers have done—and we regret that such is the case—between Protestant religious teachers, on the one hand, and Roman Catholic and Jewish teachers, on the other, is a most prolific source of all kinds of hatred and ill-feeling. It is to speak plainly and deliberately, Protestants and the Ku Klux Klan “will not stand for it.” And the sooner the movie-picture industry and magnates know it and change their tactics, the better for all concerned. The Catholic, the Jew, and the Protestant owe it to each other to respect each other’s religious convictions and each other’s churches. It is too late in the history of the world for any particular church to prate about it’s being “the only church”—“the true church.” Pardon the expression, but most hard-headed business men—men who accord to themselves freedom of thought and the right to form their own religious views, founded on basic facts—look upon all such ecclesiastical arrogance and un-historic pretensions as “mythical as any of Aesop’s fables.” We know today—and we defy successful historical refutation—that no particular religious body—whether Catholic or Protestant or Jewish—holds any monopoly upon the truth. No church has entire possession of “the keys of heaven or hell.” Such a belief is not based upon a correct interpretation of

Scripture but upon the vain and bumptious traditions of men. Men are largely Protestant or Catholic or Jew because of their environment and upbringing; like father, like son, and so forth. In other words, we were born that way. Very few of us are religiously disposed because of convictions. We repeat, then, we should respect one another's church affiliations.

Thinking back for a couple of years, we are reminded of an experience quite apropos in this connection. An evangelist was holding a series of religious services in our town, having been conducted in a "tabernacle," in which nearly all the Protestant churches united. Immense crowds attended and many people were persuaded to change their ways of living and began to entertain different views of life. Many a broken-hearted mother rejoiced over her "wandering boy's return" and great joy came to many a home. At that time, the writer made no profession of religion, paid no attention to the subject, and rarely ever darkened a church door. The church or God or religion had no place or part in the program of our life. The Bible was, indeed, a sealed book, as we seldom took it in our hand even, let alone reading it. In other words, we lived a truly pagan life in the midst of a Christian community, and we are sorry to say, like millions are doing today in Christian America. In those days, we spent most of our evenings in the American Legion rooms, and there we mingled with Protestants, Catholics, Jews and some of no religious persuasion. During the progress of these tabernacle meetings, we noticed a gradual thinning out and dis-

covered that many of our members were attending the services. Once coming under their influence and spell, the Legion affairs became tame and unattractive, and thus our attendance decreased steadily.

There was a certain boy, whom we will call Jack Oatman, who took great delight in throwing slurs at the fellows who began to attend the evangelistic services. He referred to the evangelist and the Protestant ministers and the lay-leaders as "Blue Noses." Every night we used to hear him remark, "Well, the Blue Noses got so-and-so last evening," and laughed with unconcealed scorn. Many of his witticisms and sallies, made at the expense of some of the boys who had been at the meetings and dropped in for a chat at the close of the services, caused them to blush and feel "sheepishly," while others greeted his remarks with great glee and admiration, and many of the boys had not the courage to return to the Legion rooms for even social functions, because they feared the sneers and jibes of Oatman. As Easter approached, however, John Oatman attended his church with much fidelity, and even tried to persuade others to go along with him. Now, had any Protestant made a tenth part of the insulting and slanderous remarks against his church and religion that Oatman had vomited forth against the tabernacle meetings and their leaders, we could have had a full-orbed fight any evening almost during Lent. It is up to Roman Catholics, clerical and lay, to learn to respect the Protestant faith and its followers. They should be willing to accord to other religionists what they expect from those who differ from them.

People of the type of Oatman are a nuisance in any community—denominational pests, church busy-bodies, and generators of enmity and ill-will. Any man who is continually stirring up religious strife and race hatred ought to be ostracized from the community, or transported to Van Dieman's Land. Evidently, the best way to make a friend is to kill an enemy—with kindness. Thank God, the majority of folk in every community are neighborly and friendly-disposed. So may it continue!

## CHAPTER VII

### The Klan and the Colored People

Another question is often on the lips of certain folk, namely, *why* is the Klan opposed to the colored people? But *is* the Klan opposed to the negro? The colored people think and say so. We have been told that many colored persons will stand with trembling limbs and fear spread all over their faces when they see a Klan parade or even hear the K. K. K. mentioned. But, really, have the colored people any legitimate reason to fear or be hostile to the Ku Klux Klan? The old Klan may have been originally organized to combat unscrupulous and criminal negroes and to try to put an end to their outrages and evil designs. But it also opposed the depredations and despoilations of the wicked whites. It is, therefore, wrong to say, as some people claim, that the Klan was primarily organized to oppress the colored folk and keep them in subjection. The K. K. K. declares it is in nowise opposed to the black man, but that it wishes to help the colored race, whenever possible and necessary, and that it is continually helping them as individuals. It is claimed that the K. K. K. makes donations to colored churches in the same manner as it assists the churches of white people—absolutely no difference.

Of course, the Klan does not permit colored men to join their ranks. The same thing is true of nearly all fraternal orders, such as the Masons, Odd Fellows, Knights of Pythias and so forth. Indeed, the colored people have similar lodges of their own, with practically the same rituals, passwords, secrets, etc. The K. K. K. claims that there is no good reason why the colored people may not form a Ku Klux Klan of their own, and, as far as the writer knows, such an institution may exist in America. Indeed, we were credibly informed that some months ago a Klan gathering took place in an adjoining state, which was attended by some 20 colored men, for a general invitation had been extended. Those negroes were so favorably impressed with what a distinguished speaker said, and with the general character and demeanor of the meeting, that they approached the speaker and others in authority and inquired if it were not possible for the colored people to form a Klan of their own race. If they could get permission to organize they were anxious to do so and hoped for assistance from the officers of the K. K. K. So, in this particular instance, at least, some colored men had no fear in associating with Klansmen.

The Klan emphatically states that it is not hostile to the colored race, as such, and intends it no harm, but, on the contrary, desires to render it all the help possible; nevertheless, it is opposed to "bad niggers" and will do all in its power to deter such from the commission of unnamable crimes, which, too often are perpetrated in our communities, both north and south. The Klan emphatically says these things must stop

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and stop speedily. Colored men who are guilty of such deeds will bring down condign punishment on their heads, especially if the proper authorities do not act promptly. No sensible person will condemn a whole lodge, church, or race because one or more of its members commit crimes or offenses against the body politic. To do so would be unfair, unjust and un-Christian, indeed, immoral. One thing ought to be said here, and said impressively and fearlessly, namely, when any particular individual, offends against society, flagrantly and unpardonably, the organization to which he unfortunately happens to belong, whether church or lodge, should not be condemned in a wholesale way, neither should the race or party be unsparingly denounced, as is too often the case, even by people who ought to know better. And another thing ought to be said also, to wit: when one of their number does commit an indefensible act, whether against a white or a black person, everyone should do all in his power to bring the offender to justice and not seek to justify his crime or to conceal him. Only in this way can society be properly safeguarded and the constituted authorities assisted in the performance of their duties.

We know of a particular case in Armstrong county which occurred in a mining community, where a colored woman was shot dead, in the presence of six other people of the same race, one of whom, indeed, was the deceased's husband, another a niece, and all of them old friends; and yet each one denied the shooting and averred he or she did not know who committed the murder, as each claimed to have been looking in the

opposite direction when the deed was done. And yet, the way the woman was shot proved conclusively that she herself did not do the shooting, and, moreover, she was killed with her husband's revolver. And whether it was in a fight or the result of an accident, no one knows except those who were present. The husband was arrested, tried for murder and the other five held as material witnesses, and all at great expense to the county, for in Pennsylvania the law provides that any person held as a material witness must be paid witness fees for each day so held. At the trial the defendant was acquitted, for the court instructed the jury to bring in a verdict of "not guilty." The jurors were correctly instructed, for there was no evidence given upon which a verdict of guilty could be sustained.

It is needless to say that part, if not all of those present positively knew how the woman met her death, but they deliberately perjured themselves or avoided telling the truth. The noise of a shot in a room would instantly attract the attention of all present, whether looking in one direction or another, and we believe everyone knew how it happened. If it had been occasioned by a quarrel, doubtless, it was preceded by angry words and threats and if it had been merely accidental, why did not those persons frankly tell the whole story and thus clear up the mystery? In that case, however, there would have been nothing to conceal.

It does not require much reflection to see the great danger to society lurking in circumstances of

that character. If a white person had been murdered by a room full of colored people, and they all denied any knowledge of the crime, not one of them would have been believed, and, doubtless, a mob would have been formed and a "hanging party" held, as is frequently done in the Southland, and a small race war precipitated into the bargain.

We remember another case we tried, in which a peaceable and law-abiding colored man, according to the testimony of his neighbors, both white and black, had shot another colored man who had been for years annoying and provoking him in every possible way. There were six colored witnesses who were conversant with the facts of the shooting, but who all concealed all the evidence they had. Fortunately, however, three white men, in passing, had seen nearly all the details of the shooting and their evidence cleared the matter up.

Moreover, several cases of colored men have been tried for too frequent and too free use of the knife, and we have met with the same stubbornness and obstinacy in the colored witnesses. Usually the injured parties would leave the community ere the cases came to court, or withdraw the charges during court, and that, after the county authorities had been put to considerable expense for hospital treatment and medical attention. In the majority of instances that come before the courts, colored people think it easy and clever to avoid the law, and desirable to do "by hook or by crook," often "*by crook!*" It is easily seen that much danger hangs on such proceedings. The

respectable colored folks should do all in their power to impress upon their own people the menace there is in trying to defeat the law and the great need of law observance and respect for all our ideals and institutions, that, in the final analysis, make for the well being and betterment of all races and peoples within our borders!

It is not too much to say, then, that all good colored people would, doubtless, welcome an organization such as the Ku Klux Klan, which could be made to function in behalf of the colored people themselves, which they would officer and control, and could themselves make an uplifting force, standing for American institutions and observance and enforcement of all laws, whether civic, state or federal. Such an organization could do much to protect their own law-abiding and patriotic people, and at the same time ferret out and bring to justice members of their own race who are criminal in their tendencies and conduct. A colored K. K. K. could easily become a terror to negro evil-doers, and when accused, either by white or black people unjustly, knowing themselves to be innocent of any wrong-doing, law-abiding colored folk would know to whom to go for assistance and protection. We have many colored officers of the law who do an immense amount of good, but like white officers, they soon become known to criminals and evil-minded persons, and thus become readily avoided. On the other hand, supposing the colored people had their own Ku Klux Klan —men who would be on the lookout for criminals and other “undesirable citizens”—what a deterrent force

such an institution would be, when properly managed and supported, in bringing to justice men of low type and criminal characters? Indeed, such an institution or organization could help in the re-making of many a young negro, caught in the whirlpool of evil life and ways, and succeed in turning such from their folly and incipient wickedness into paths of moral and useful lives.

Happily, we in the north have not yet begun to treat the colored criminal like the people in some portions of the south. But if some negroes begin to perpetrate outrages similar to those of which they are, and have been, frequently accused in the Southland, it is hard to say what the outcome may be. People of the north may take the law into their own hands and then mob-rule will be in the saddle, and innocent parties may suffer for the guilt of others. The Klan may not be able to remedy such conditions, should they ever assume proportions in the north, but a colored K. K. K. or similar organization may be able to accomplish untold good in that direction. It could have its ever-watchful eye on all law-breaking and evil-designing negroes and immediately and summarily put a stop to their machinations and crimes "in double-quick time."

Now, some folk aver that the Ku Klux Klan has been the direct cause of much lynching, but statistics prove the contrary. During last year—the year in which the K. K. K. has reached its greatest power and success thus far—there were fewer lynchings than in any year of which we have any record, being about

only one-half the number of the preceding years. This, undoubtedly, argues potently and emphatically in favor of the Klan as a law-abiding institution and as deterrent to lynching and evil-doing. Why have there been less lynchings in States where mob-rule frequently held sway? Why is lynching, or the "hanging party" diminishing in the Southland? Who is responsible for such desirable results? A great many believe the work of the K. K. K. is responsible. And, in the North, we are aware that crime has been increasing—the aftermath of the war. If the constituted authorities do not act—and the records of many of our large cities are not altogether in their favor, as seen in the opposition General Butler is meeting with from sympathizers of the under-world in Philadelphia, which could easily be duplicated over and over again, in all our large cities—then drastic measures must be taken in order to curb the law-violators, whether bootleggers, brewers, distillers, saloon-keepers, or the "higher-ups," or none of us will be safe in property, home or person. The Ku Klux Klan says these things must be stopped and stopped speedily, wherever there is a branch that is ready to function.

No matter what people generally think of the K. K. K., it is incumbent on them to obey the laws of the land and to stand for their enforcement, whether they like them or not. Law is law and must be obeyed by all. If the law is bad or against the common good, then there is a remedy provided for its repeal—the ballot-box, the inalienable right of every American citizen. "Any law that has been legislated in can be

legislated out." It is up to the people themselves, for in America we are sovereign! It sometimes happens—and more's the shame—that the people who complain about our laws are the very persons, in many instances, who do not take time to go to the polls or who are not sufficiently interested to vote for or against the men who make our laws. It is an old saying, beware of the party who is always crying: "Stop thief, stop thief," for if you grab him, you are very likely to get the biggest thief, for many such have bluffed the people and escaped by throwing dust in the officers' eyes, or by making a great noise of crooked dealings or wrong-doing.

It is a common trick of the professional politician to declare eloquently and boisterously that such-and-such laws are wrong and ought to be repealed, "and if you send me to the legislature or to Congress, I will see that they *are* repealed," and similar bunk. But when elected, it is amusing to see how little change is then made in the laws they railed against and the old state or national chariot rolls along "in the same old way." How gullible we mortals be! How easily we are hoodwinked! There are very few men who seek the franchise of a free people who do it from purely patriotic motives. Back of all their protestations "in the interest of the dear people" there is some selfish purpose, either the honor there is in the position, or the financial advantage that will accrue from the office. O, ye gods! Consistency is a priceless jewel! History reveals very few men upon whom the office has been forced—the general rule is, as we all know, "the man almost invariably seeks the office." No doubt, many office-seekers mean well, but the lure of gold or the insatiable desire for preferment eats

out the unselfish and disinterested motives. Human nature is a queer mixture, even at its very perihelion.

The Klan, with all other thinking and considerate folk, doubtless, gives great credit to the colored people for the rapid strides they have made within half a century or a little more toward a high type of civilization. Their achievements have been remarkable. They merit the highest commendation—millions of them. Among them are many of America's brilliant and brainy men, who are worthy of all honor for their accomplishments, in spite of the handicaps with which they began, when all colored folk under the Stars and Stripes were made free men by the stroke of the pen in the hand of America's first and greatest citizen—the much beloved and dearly-lamented Abraham Lincoln! It is up to the leaders of the black race in America to train and educate their less fortunate brothers to become law-abiding citizens, honoring and fearing God, respecting their white neighbors, cherishing our national ideals and institutions, and working with others of paler hue for the up-building of all that is best and noblest in our New World civilization. This is the Klan's wish and prayer, so it declares. How, then, can the K. K. K. be opposed to the negro? The Klan is looking hopefully forward to the day when all prejudices shall disappear, when mob-law and lynchings shall become things of the past, and when all the disagreeable things, the crimes of which we read and which we deplore and execrate, shall be regarded by future generations, much as we regard the ghost and witch stories of past ages!

## CHAPTER VIII

### The Klan and the Immigrant

May foreign-born naturalized citizens become members of the Ku Klux Klan? We are authoritatively informed that they cannot. At first sight, this seems to raise a legitimate objection against the organization. There are many persons in America that were born in a foreign clime, but whose patriotism and loyalty no one can question for one moment. It does seem a hardship that such men should be excluded from membership, if they feel disposed to identify themselves with the Klan.

One of the foundation principles of the order is unquestioned and unqualified allegiance to the American government, and all Ku Kluxers must be beyond all suspicion of political affiliation with, or doing homage to, any foreign power, government or potentate whatsoever. Doubtless, there are hundreds of thousands of true-hearted and loyal Americans, notwithstanding the fact that they were born in other lands—everyone of them one-hundred percent Americans—who are debarred from joining the Klan. We are interested in this aspect of Ku Klux Klanism and are, therefore, led to inquire, What is the reason? Why

discriminate between the native and foreign-born American, when one is just as loyal as the other, differing only in the matter of nativity, which neither could help, as nothing one could possibly do could change his status in the least? Many reasons have been advanced but one appealed to us as quite original and answered our query as satisfactorily as any of the others. It was stated in this way:

A certain man had a grocery store for a number of years and did a very remarkable business. However, when he took an inventory of his stock and discovered that he had not made much money and that he was not much better off than when he started, he began to look around for the reason. He had worked hard, had not speculated, was not extravagant, had a good location and honest clerks, knew that he had made a fair profit, and wondered why he had not made more money. After much thought, he finally located the leakage—*bad debts*. He had trusted Tom, Dick and Harry to the extent of thousands of dollars and knew he could collect very little of it, if any, and no matter how hard he tried or what kind of an agency he employed, he could not get the delinquent bills paid, as most all his debtors seemed ironclad against summonses. He found “you can’t pull hair off a toad.” The grocer became discouraged and said he would rather give his goods to honest folk than to those he had trusted, provided he had any to give away. People of that type are more dishonest than a horse thief and more despicable, too. They not only stole his goods, but lied to him as well. So he decided

that before he would support such a class of people longer, he would change his method of doing business and run a *cash* trade. In this way, he mused, he could sell cheaper and make as much, if not, more money, and thus benefit both his honest customers and himself.

He soon discovered, however, that "the plans of mice and men aft gang a'ry," as Bobby Burns said, for he saw that it was practically impossible to do business in that way. Why? Because John Jones and Tom Smith and dozens of others who had dealt with him for years, and had paid him thousands of dollars, regularly every payday, and who continued to trade as before, and he could not refuse to give such customers credit. It was out of the question to say to them, "Now, you must pay cash for every article you buy in this store after the first of the month." So he decided to sell out and leave the place, locate elsewhere and carry on a cash business. Having succeeded well for the first two or three months, he regarded the future with much favor and predicted a great business. One day, however, wealthy Mr. Smith called and bought some "stuff for the wife," but on "going through his pockets" found he had neither cash nor check, and asked the grocer to "make a memo of it," which, of course, was quickly done, as he desired to accommodate such a customer. That was the entering wedge. One and another began to get things charged, the clerks had permission to do so, until he found it absolutely necessary to engage a bookkeeper, with the result that the grocer had gotten back into the old groove and

soon discovered that he had thousands of dollars "out on credit," which he knew would never be paid.

That story illustrates the proposition the Klan "is up against," so the members assert. If they wish to make their order an-out-and-out and veritably an *American* institution, they must draw the line and stick to it steadfastly and unwaveringly in any and every instance. Did not our forefathers, when they wrote the Constitution of our Republic, provide that no man could become President unless he was born in the United States of America? A great many men who fought in the War of the Revolution were foreign-born. Indeed, some of the very men who drafted our Constitution were born outside of the old U. S. A., but there was no objection raised at that time and there has been none ever since. Can we not do what we like in our own house? Who is there to say us "nay?" At that very time—the day of the building of the Constitution—we had a great man—one of our greatest men—Alexander Hamilton, who would have made a truly great President, had he not been born in the West Indies. He was one-hundred percent American and became our first secretary of the treasury. It is not recorded that he ever raised objections to the restrictions in our Constitution that debarred him from the Presidency, even could he have been elected. And that is the right policy—special favor to none. Make the law operate all around and apply its provisions impartially and unconditionally to all.

If foreign-born citizens be admitted, who is to say who is loyal or disloyal? How are they to be judged

and who are to do the judging? One man may claim a certain naturalized citizen is patriotic, while another may say the contrary, and there you have it. It is, indeed, possible that friendships may operate so powerfully that unworthy and disloyal persons may be admitted to membership in the Klan that would finally have a tendency to cause disorder, confusion and partial disintegration.

It is a well-known fact that, in recent years, a certain class of aliens have been admitted to our country, who are not now, nor will they ever become, patriotic and loyal Americans. This was discovered during the late World War! How disloyal and ugly thousands of them were needs only to be mentioned. Of course, there were thousands of others who were just as loyal and willing to fight for Uncle Sam as any of our native-born citizens. But, by and large, when a lodge lays down a rule that only American-born citizens are eligible for membership, it should adhere to it strictly and uncompromisingly. Let the bars be once let down and the tendency is to loosen up all restrictions all around. As said, the grocer broke his *cash* rule and soon began to discard it altogether. The conclusion of the argument is, therefore, that the Klan is justified in the attitude it has taken: *Only native-born Americans are eligible for membership.* Otherwise, it would cease to be a purely American institution, and there would be the possibility, aye, the probability, of admitting many members who care nothing for our flag, our country, our freedom, our ideals, or their oath to support the Ku Klux Klan.

Now, we know that there are many fraternal orders in America composed exclusively of certain "nationals," such as "Sons of Erin," "Sons of Italy," and so forth. No American-born citizen is eligible for membership unless it be the children or grandchildren of these nationals. But we American-born do not complain. We put up no howl. We are perfectly satisfied that such societies shall exist and thrive in this free land, provided they do not violate our laws and show disrespect for our Constitution. Then, why should the foreign-born citizen object if the Klan excludes him from membership? To use a good American slang "he has no kick coming." This is how one foreign-born citizen, philosophically and estimably put it, not long ago:

"I understand that I cannot join the Klan because I am ineligible. I was born in England, but came here when a child. Nevertheless, I would join if I could, because I am with the K. K. K., heart and soul. As far as I know them, I believe in their principles, what they stand for and what they are endeavoring to accomplish. If my sons seek my advice, I will surely urge them to identify themselves with the organization, for I know the Ku Kluxers mean no harm to me nor to any other loyal American. The things they claim to advocate, I have stood for and have been advocating ever since I was a young man, and I am now past seventy years of age. I think I may safely and truly say that I am becoming a stronger advocate of those principles every day."

## CHAPTER IX

### The Religious Doctrines of the Klan

And now we come to our last problem, namely, the attitude of the Ku Klux Klan towards organized Christianity, as it is expressed through the Christian Scriptures, the Church and Religion. The Klan's attitude is practical rather than theoretical. It is intensely ethical. It does not emphasize denominationalism—it is undenominational or inter-denominational. It believes uncompromisingly and absolutely in the Protestant interpretation of the Bible and believes, moreover, that every red-blooded citizen should be definitely and irrevocably allied to some branch of the Christian Church.

On Sunday, January 20, 1924, we attended a meeting that had been advertised as purely patriotic, and the doors were thrown open to all regardless of race or religion. We have always entertained the idea that all men should worship God as they pleased, and had a Roman Catholic service or gathering been announced and a public invitation extended, we would have considered it a privilege to hear a priest expound the doctrines of his church. We submit that men should always be willing to listen to the other side of any important question.

This meeting was called to explain the symbolism and tenets of the Ku Klux Klan and was addressed by two local ministers of the Gospel, who spoke eloquently and intelligently, and utterly devoid of railing or hostility to any church or other organization. Indeed, no reasonable or sensible person could possibly have taken offense. One speaker stated that the religious belief of the Klan was found in the 12th chapter of the Epistle to the Romans, and he advised us to read the chapter on our return home, carefully and with deliberation. On reading the chapter we found these words: "If thine enemy hunger, feed him; if he thirst, give him drink, for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." And this, practically, is the teaching of the whole chapter. Can any person be offended at such teaching? If so, why? If the Klan practices such teaching, how is it possible that anyone should take offense?

In these days, great confusion exists and debates are in order between the fundamentalists and the modernists. It is very comforting to thoughtful laymen to know that in all periods of human history there have been doctrinal quarrels and heresy-hunting expeditions which have flourished for a brief while and then have been relegated into oblivion. Theological controversies have their little day and then pass away. Nations and kingdoms rise and fall, but God's word and His Church goes marching on. Man's beliefs and disbeliefs after all have very little weight in the scales of time. Henry Ward Beecher said: "God asks no man

whether he will accept life. You must take it. The only choice is how." We are never consulted as to either our birth or our death. He who gave life takes it without even warning us sometimes. Many man-made theories have been propounded, most of them of very little worth, while others have been decidedly injurious; but still the old world goes moving on, showing that a Master-mind is behind it all!

Some folk are greatly perturbed over the discussion as to the origin of man. "Mud, monkey, man" is the order, so it is affirmed by the all-wise, all-knowing ones. Of course, say they, we have come up from the monkey, and to attempt to dispute it is useless. And many attempts have been made, and are still being made, to educate and train the monkey, hoping to make a man out of him. But the monkey steadfastly refuses to become a man, thinking probably there is more hope of man degenerating into a monkey than the reverse. Man has accomplished some wonderful things, but he has made no headway along that line, however. While man teaches a monkey many tricks, amusing to witness, there is no record that the monkey has been able to hand down his acquired training to his offspring. Apparently, all his education dies with him, and no matter how accomplished a particular monkey seems to be, he imparts nothing to his posterity. If man came from monkey, there is absolutely no evidence of the theory—no historical record, not a single one. It is a mere hypothesis from beginning to end. It is questionable whether the learned men who write and teach such stuff really believe it themselves.

It is said that wherever man is found—in the jungles of India, the wilds of New Zealand, veldts of Africa, the mountains of China, the habitats of the American Indian—and no matter how low in the moral scale, he believes in some Being or Beings greater and higher than himself. The heathen know very little about their history, as they are not very well versed in the science of anthropology, so we are informed, and what little they do know of their origin goes back to their mythologies, but one thing has come down to them as a common possession, namely, their belief in some kind of a god or gods. They differ in their forms of worship and prayers, but they have one fundamental idea of a superior Something or Somebody somewhere. So, too, in civilized lands, people differ in their forms of worship and their conceptions of Deity but men everywhere believe in an all-supreme Power that controls this old universe. You can place a small turtle miles from a stream of water, even though it has never seen water before, and it will make a bee-line to the nearest stream. A young duck will jump into the water without any training, but a chicken fears water. Why this difference? *It is born in them.* So, too, we may rest assured that the *religious* concept is an in-born thing. Man everywhere believes two things irresistibly, unconquerably and stubbornly, namely: (1) That there is a Supreme Power somewhere, and (2) that there is a Future Life—another state of existence somewhere. These two concepts are the ineradicable possessions of the human race—of all colors and all climes.

Someone has said that "man is incurably religious." From what we know of the Ku Klux Klan the same assertion might be made of it. As said, it is not a denominational organization, but it does emphasize the religious concept. It accepts the Genesis story of man's creation and fall into sin. It does not go so much on theory as on fact. It accepts also what the Bible records regarding Noah and the Flood and finds no reason to doubt its universality—that the anti-diluvian world was destroyed because of the wickedness of men. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said: I will destroy man whom I have created from the face of the earth; both man, beast and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord."

But notwithstanding the goodness and mercy of the Lord in sparing Noah and his family in the ark and the covenant He made with them, the record is that the human family soon fell into sin again. Coming down to the time of Abraham, we find God giving man another chance and through him making provision whereby His Son might come into the world to redeem it. And later God gave His law to Moses in the Ten Commandments, but while His servant was up in the mountain to receive the law, the people of Israel relapsed into idolatry and made and worshiped a

golden calf—not the last golden calf worshiped by man, even in modern times, as we all know! And we find the Lord saying to Moses, "Now, therefore, let me alone, that my wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation." But Moses was not thinking of himself but besought God not to destroy His people. "And the Lord repented of the evil, which he thought to do unto His people." If men today would do as Moses did and not think alone of themselves, but of others also; this world would be a much better place in which to live and we would soon get rid of our petty jealousies and misunderstandings and all the nations would live and work in harmony.

Finally, another and the last chance was given man. Then God Himself came to earth in the Person of His Son, Jesus Christ, full of grace and truth, and the embodiment of the Father's love. He came not in pomp and earthly power, as the Jews expected the Messiah to come, but was born in an inn and cradled in a manger—lowly and humble and meek. Therefore, the nation rejected Him. On one occasion, when the Baptist was in prison, having been incarcerated by Herod, he seems to have been in doubt as to the real mission of Christ, and he sent some of his disciples to Jesus, saying: "Who art thou?" Jesus replied by saying: "Go your way and tell John what things you have seen and heard; how the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached. And blessed is he who shall not be offended in me." Did John believe? No

one ever questions that. In due time, Jesus came to the cross of shame and suffering and expired there, the just for the unjust, the innocent for the guilty, that He might redeem us from the curse of the law and ultimately bring the world back to God.

All this the Ku Klux Klan believes; and, moreover, believes that this Gospel of the Son of God should be preached and practiced everywhere by all who accept Jesus as Master and Lord. If this be the belief of the Klan, then why should any real Protestant object to it as an organization? Indeed, ought it not to be commended and encouraged, for, did not Jesus say, when some of His disciples told Him that they saw one casting out devils in His name and they forbade him, "Forbid him not; for there is no man which shall do a miracle in my name that can lightly speak evil of me. For he that is not against us is on our part?" Is it not better that men should gather in a hall or lodgeroom with their brethren, who all believe in the Bible, the Church and true religion than to be associated with men who blaspheme the name of God, repudiate the Church of Christ, and look upon religion as "old women's fables?" We have heard it said that some Klansmen, who were formerly indifferent to religion, who cared little for the church and less for the Word of God, have affiliated themselves, heart and soul with the church of their choice and are now among its most ardent and faithful members. Klansmen like the old-time, old-fashioned Gospel. They do not appreciate adulterated truth. They like to hear the Gospel in all its fulness and power. Instead of sermonettes

on sociological and moral problems, as some of our evangelical ministers sometimes preach today—very few, thank God!—Klansmen want to hear sermons that come “hissing-hot” from the heart—full of spiritual pathos and the power of the Holy Spirit. We heard a Klansman speak of a certain evangelical minister who was holding revival meetings and for the first five days the name of Christ was never once mentioned. It is very evident that not much good was accomplished in those meetings. They most certainly lacked the “dynamic.” People must become acquainted with the spirit and power of Jesus Christ before very much good can be done or any great transformations wrought in the lives of the unconverted. Doubtless, the addresses were eloquent and the teaching morally good, but they were not sufficient to arouse the sinner and awaken him to a sense of his condition before God, so that he would have to cry out: “What must I do to be saved?” A real revival brings sinners to repentance and they take Jesus as their Savior and Lord.

We are glad to be able to state authoritatively, that the Ku Klux Klan stands four-square on the Deity of Christ. They say they hold in contempt a minister of any of the evangelical denominations—be he Baptist, Methodist, Presbyterian, Episcopal, or what-not—who slurs the Godhood of Jesus Christ. Of course, any man has a right to his individual belief, but he should be honest enough, indeed, manly enough, to step down and out of the pulpit of a church with whose doctrines he finds himself at variance. Notwithstanding the

claim of modernists, the Deity of Christ is fundamental in Christianity and the Christian Church. The Klan claims that belief in the Virgin Birth and the supernatural element is woven into the very woof and web of New Testament Christianity. It further claims, what is evident to the candid and discriminating mind, that to reject these doctrines—the Deity of Christ, the Virgin Birth and the supernatural element—would constitute a repudiation of the New Testament narrative, and would require such a reconstruction of Christian faith, and such a method of Scripture interpretation as would lead to the surrender of all the great historical features of Christianity. What would John Wesley say, and the other great men of the Christian centuries who held uncompromisingly to these doctrines, if they were to return to earth and find their followers repudiating the miraculous elements in Christianity? Better imagined than answered. Possibly, the greatest enemies of the Church are those within its own portals. The late President Harding once said: "This country has nothing to fear from enemies without but only from within." Professor Skelky—the youthful Australian—said recently that, in talking to Mohammedans and inquiring if they intended to renew their fight against Christianity, they replied that they did not need to do so, as Christians were fighting among themselves and undermining their own religion. It is, indeed, a sad spectacle to see some denominations quarreling with each other, and only injury and harm can result, both to the individual churches, as well as to the Kingdom of God itself.

Having said all that, it is in order to say this, namely, if the Klan believes in these great and fundamental doctrines of the Christian Church, and practices them, as its members claim; and, if the Klan is doing all in its power to uphold the principles of Protestant Christianity and the institutions that flourish under its shadow and, moreover, if, practically, all Klansmen are members of some branch of the Christian Church, then, says the Klan, "In the name of common sense and right reason, why do some prominent members and officers in the various churches, including ministers and laymen, oppose us?" We, as an organization, they say, are interested in the building up of the Christian Church, as it is represented in the several denominations to be found throughout the length and breadth of our land. We do not destroy, they say, we build up. We do not tear down, we support. Indeed, the Klan claims to be the "invisible part" of the church instead of an "invisible empire." The Klan despises a minister—a leader of a flock—who is not true to the "vows of his ordination," as it is ecclesiastically denominated. Any man who remains in a church, while repudiating its historic doctrines, such as these named above, is betraying his trust and is "boring from within." They are even worse than Benedict Arnold; indeed, they are modern Judas Iscariots—they are betraying the Master. It is too bad that they persist in clinging to the Church of Christ—getting their "sop" in the sense of their livelihood. Instead of endeavoring to lead sinners to the

Cross—which ought to be the chief aim of every minister of the Gospel—they generate church quarrels and occasion strife and confusion.

The Klan is very outspoken and says to such: “If you don’t approve of the doctrines and have changed your beliefs, get out and give place to other men who are in perfect accord with New Testament Christianity and believe the Bible to be the Word of God and the Church to be His Body, of which Christ is the Living Head. These are the teachings, among others, that the Ku Klux Klan stands for uncompromisingly! All who join the organization, so the Klan claims, must subscribe to these doctrines. Every candidate is asked whether he believes in the Diety of Christ and the teachings of the Bible, for the organization stands on such a basis, and the answer must be emphatically in the affirmative. In addition to these, the Klan insists that every candidate shall put American ideals, American laws and institutions and the American government *first*—in fact, that these shall have supreme place in his thought and life, as far as his political relations are concerned. We have stated these considerations in previous chapters, in one form or another, but they are so important and pre-eminent that they need to be restated and re-emphasized. Moreover, to reiterate, the Klan stands for free speech, a free press, and freedom in religious convictions and doctrines. Catholic, Protestant and Jew should have these rights and be protected in them without interference or molestation.

The Klan believes that sin does not pay, as the Bible frequently declares. It believes also, that it behooves every man to give attention to the things that pertain to his immortal interests. "The wages of sin is death," and retribution frequently overtakes the blasphemer and the scoffer even in this life. Dire calamity often follows in the wake of the unbeliever. The following story is told and carries with it a warning to the ungodly: At the close of the Civil War, 13 officers of the Confederacy met together one evening to discuss their return to civilian life. Having lost everything during the war, and with finances very low, they were very despondent. They "blew in" what they had and made merry with eating and drinking. One of them noticing they constituted the "unlucky number," suggested that they had just enough to represent "The Last Supper." One young man was selected to impersonate Jesus Christ, while the others were designated by the names of the disciples. They caroused all night and laughed with hellish glee. The years passed, however, and without exception, so the story goes, each man came to an untimely end. Not one of them died a natural death but some were drowned, while others were either murdered or swung on the gallows. It does not seem reasonable that God, with all that we know of His great love and mercy, would allow such mockery and contempt for His Son to go unpunished—even in this life. As has been said frequently, "You cannot flaunt God in the face and ultimately get away with it." The Klan believes in the Biblical declaration: "Be sure your sin will find you

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out." Again, "Vengeance is mine, I will repay, saith the Lord."

It is stated on reliable authority, that some days before the destruction of the city of Martinique, West India Islands, about 20 years ago, the people took a pig into the open square and, in the presence of thousands, crucified it, in derision of our Lord Jesus Christ. No wonder the volcano became active and belched forth dust and molten lava that buried the wicked city and sent the inhabitants to their doom. Again, it is said that in a certain city in Russia, since the close of the World War, the people made up three dummies representing God, the Father; Jesus Christ, our Saviour, and the Virgin Mary, and then destroyed them in order to show their hatred for the Christian religion. It is not to be wondered at that famine, disease and death have been, and still are, stalking the streets of many Russian communities and that the people have been dying like cattle.

Further: Rev. Gideon L. Powell, D. D., in his "Steps to Success," tells the following incident, cited by B. Fay Mills, a successful evangelist: "A certain town in Minnesota was founded by infidels some years ago that there might be a place in that State where the name of God should not be mentioned except in terms of profanity or obscenity. They even hung Christ on the streets in effigy. The place was full of blasphemy. The curse of God seemed to rest upon it. It was destroyed by fire and then re-built. This was followed by an Indian massacre, with an awful retribution of bloodshed. The town, however, was again

re-built. It was again visited by another disastrous fire, which partially destroyed it. Some years later a riot, with much loss of life and property, took place. The vicissitudes of the community were many and murders, licentiousness and poverty prevailed. In desperation, those who remained appealed to the American Home Missionary Society, saying: 'Can you not send us a minister of the Gospel of Jesus Christ?' A minister was sent, a church erected and a congregation built up. That community, with its church spires pointing heavenward and with its flourishing schools and business interests, has undergone a thorough reformation—yea, a transformation. The people go to church and the children to Sunday school to learn about Him whose name was once heard only in profanity and blasphemy. It is as orderly today as any town in the State—because of the influence of the Church."

We know a certain community in Armstrong county where the majority of the population desired to change the location of a certain road. Petitions were prepared and presented and everything looked favorable. But a little opposition arose and one of the leaders, who favored the change, said in a boasting way, and with unlimited pomposity, "in spite of hell and high water we'll get that road." It failed, however. They tried again and failed. A third attempt was made, but with the same result. The case was tried under two different judges. Three different attorneys presented petitions and three different sets of road-viewers passed on the question, and yet all efforts failed. Had anyone predicted failure at the

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first attempt he would have been "laughed out of court." "Inspite of hell and high water" may not seem very blasphemous, but it was a brazen defiance thrown into the face of the Almighty. Man forgets sometimes that he is a mere pygmy in the great game of nature. "We should never count our chickens before they are hatched."

Profanity does not pay, nor defiance of the God of nature. Let us ever remember that the God of the Bible, the God of nature and the God of Providence is one Supreme and All-powerful Being. One spring a few years ago, the ice was moving swiftly out of the Allegheny River, when a by-stander remarked: "If that ice should happen to gorge somewhere, it might cause heaps of trouble." Then an old man commented: "There's nothing this side of hell that could stop that ice." It stopped very soon, and in less than 30 minutes the water had risen more than 20 feet and was almost to the second story of the old man's house." It does not pay to be so *cocksure* in one's blasphemy, does it?

We knew a man who was so profane and obscene in his utterances as to make his statements unprintable. He frequently defied God, with a shake of his fist, and gloried in it. He came to a terrible, horrible end, however. His horses ran off and threw him into the cutting bars of his mowing machine. Having been mangled and torn awfully, he died after many hours of intense and unspeakable suffering.

Of course, these cases are rather conspicuous and somewhat spectacular. We may be sure, however, that

a great many people meet untimely ends because they openly and continually defy God and trample His holy name underneath their feet. Flagrant sin brings its own reward, and the Nemesis always follows the blasphemer. One may avoid retribution for a while and seem apparently, "to get away with it," but in the long run he comes to the end of his tether and "meets his Waterloo." We cannot defy God all the time and "go scot free," to use an American slang. In the final round-up, the sinner will surely be caught. Better not defy Him! However, no matter how big sinners we may be or how mountainous our sins, if we are not too proud to repent and too haughty to ask for forgiveness, God will pardon all our transgressions and blot out all our iniquities. The promise is, "Though your sins be as scarlet, they shall be as white as snow, and though they be like crimson, they shall be as wool."

According to our understanding of the religious attitude of the Ku Klux Klan, we have endeavored to give an exposition of it; but we do not claim to be the "spokesman" for the organization. We are desirous, however, of seeing the Klan put before the *hoi polloi* in a fair and just light. If the aim of the K. K. K. is to assist the churches in their great and glorious work—the amelioration of the people in all their relationships in life—why, then, should men object to its presence in a community because of its unusual garb and peculiar ceremonies? If the Protestant churches believe in the Cross of Christ, why object to the Klan burning its Cross? Why emphasize the paraphernalia and the spectacular incidents to the exclusion of its es-

sential features and vital principles? If the presentation herein contained be true—and we claim it truly represents Ku Klux Klanism—why raise objections? Why condemn the organization? If the Klan is a real *auxiliary* to out-and-out Protestantism, the kind that definitely and unswervingly and truthfully interprets the Scriptures, why all this hullabaloo? If the Klan helps to make men more patriotic, if it insists upon high moral and religious life for its adherents, if it gives the Bible a place of pre-eminence in its thought and affections, if it stands by and honors the Church of Christ, and advises its members to identify themselves with the denomination that best fits their own ideas and antecedents, if it upholds and advocates the utmost loyalty to the Stars and Stripes and what the old flag represents—if the K. K. K. does all these things, we repeat, “Why does any red-blooded, law-abiding patriotic American citizen object to its presence, influence and power in any community?” Echo says, *why?*

We heard an Armistice Day address a few months ago, delivered in the High School auditorium, Kittanning, Pa., by the Rev. Tage Teisen, rector of St. Paul’s Episcopal church, and we reproduce his words, as embodying our thought more fittingly and more felicitously than we could clothe it: “In the first place we are met together here to honor self-sacrifice for others. To all these men who departed never to return, home and kindred were as dear as our homes and kindred are to us. We must try to put ourselves in their place in order that we may appreciate fully the value of the

sacrifice. How, then, did they feel when they went forth? Just as you and I would feel if we were starting out tomorrow morning with nine chances out of ten against our returning alive. The soldier knows that ahead of him, waiting for him, are sickness, accident, physical exhaustion as well as death. Our heroes knew that. They risked and lost all for others. There is no higher sublimity than that: 'Greater love hath no man than this, that a man lay down his life for his friends.' To keep three-quarters for ourselves and give one-quarter for others, that is honorable. To keep one-half for ourselves and give one-half to others, that is generous. To keep nothing for ourselves and give all for others, that is Christ-like. You sometimes hear the term 'vicarious sacrifice.' Do you know what it means? Look at the graves of these soldiers and you shall know. Loneliness for others, wounds for others, suffering for others, death for others—vicarious sacrifice! Sacrifice is the great law of life. The sacrifice of a mother in giving life to her child, the sacrifice of a man in defense of his wife and children, the sacrifice of a soldier for his home and country; these approximate as closely as any earthly sacrifices may the great Sacrifice of Calvary! Verily, 'Greater love hath no man than this, that a man lay down his life for his friends.'"

This is the kind of sacrifice the Klan believes and preaches—the sacrifice of true patriotism. It demands that its members stand up and be counted, when the interests of country, home and church are involved. Its members are urged to be pilgrims, missionaries,

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messengers for the truth in the "Homeland"—to go into the gutters, into places of iniquity, to the slums, anywhere, wherever men and women gather, and try to lift them out of their hovels and dens of shame and iniquity and set before the unfortunates — many of them "more sinned against than sinning"—a better, nobler, higher type of life and endeavor. The Klan suggests that their members who know Christ and have a real religious experience go into the highways and byways and compel the unchurched masses to go to some place of worship, some mission hall, some Salvation Army barracks—somewhere where Christ is preached and prayers heard and hymns sung—in order that they, too, might come to "know Him, whom to know is life eternal." The ethics of the Ku Klux Klan is the "Sermon on the Mount." They make love to God and one's neighbor the ruling principle of their lives—indeed, *some of the members are making it a passion*. As Americans, we need to get away from our smugness and mollycoddleism and selfishness and to reincarnate in modern life the spirit and passion of our Pilgrim Fathers. If America began to practice the teaching of the "Sermon on the Mount," how long, think you, would competition, jealousy, hate, ill-will and the whole brood of such evils, exist? Not long! The way America goes, the world will go!

Let us think on these things: "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them which curse you, do good to them that hate you, and pray for them that despitefully use

you and persecute you; That ye may be the children of your Father which is in heaven; for He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans the same? Be ye, therefore, perfect, even as your Father which is in heaven is perfect."

Benjamin Franklin said that in order to remedy his faults, he used each evening to mark down the things done through the day and the next day endeavor to avoid them. He tells of a man who was his enemy and with whom he desired to become friendly. Having heard that he had a certain book, Franklin decided to try to borrow the same. His request was granted and his enemy seemed greatly pleased. The mere fact that Franklin condescended to ask him for the loan of a book brought about a reconciliation. Goodwill and affection ever after manifested themselves in the attitude of the quondam enemy. Hence, "to get rid of an enemy, make a friend of him."

The Klan believes that practical religion is the great desideratum of the hour. Not long prayers, or great religious ceremonies, or ecclesiastical ostentations, but the spirit of Jesus Christ in "daily contacts"—in business, in politics, in social life, indeed, in church life, too—incorporated and crystalized in conduct. This is America's greatest need, and this old world's, too.

Doubtless, it will be news, and rather surprising, to the cold and unsympathetic public, to be informed that prayer occupies a very large place in the lodge and life of the K. K. K. We remember passing through a cemetery some years ago and read an epigram on a tombstone that made a lasting impression. The words were something like the following:

“Friend, as you pass by, just think of me,  
As you are now, so once was I;  
As I am now, so you will be,  
Prepare for death, and follow me.”

We stopped and began to think. Were they not true? Yes, verily! How prepare? How better can we prepare than by living always in the attitude of prayer? When the burdens are heavy and the load too great to carry, prayer will bring relief. When the way looks hard, and the sky is overcast with clouds, and the storms are raging and the soul is in great distress, let us ever remember, that

“There is a place where Jesus sheds,  
The oil of gladness on our heads;  
A place than all besides more sweet,  
It is the blood-bought mercy seat.”

Indeed, when all seems dark and lost, prayer can clear the way and brighten life with hope and trust. There are sons and daughters, doubtless, who have never heard their fathers and mothers pray. If parents spent more time in prayer than fooling life

away in little nothings and social events of no earthly value other than the fleeting pleasure of the moment, we should not have as many parents asking, "Where is my wandering boy, tonight? " We should not have as many mothers weeping over wayward daughters. Possibly, there are some people who think only the "goody-goody, weak-sister, wishy-washy" folk pray! *Not on your life!* It is the other-way-about. No one, however great in the social or financial world, should for one moment think he is belittling himself by praying. Some people possess the spirit of old Nebuchadnezzar: "This is great Babylon that I have built." What! *I* pray? Yes, *you ought to pray*. Did not Jesus say, "Men ought always to pray and not to faint?"

Indeed, it is *cowardly* not to pray! Then be a man. A brave man prays, but a coward shrinks from it. Prayer will lift any man or woman into a better and nobler life. The prayer-life ennobles and beautifies men anywhere and everywhere. We wish to illustrate by citing another story from "Steps to Success," by Dr. Powell, of Ford City, Pa., pastor of Ford Memorial Methodist Episcopal church, which he quotes from an article written by Norman Duncan, of Labrador fame, written in the Century Magazine, entitled "The Regenerate":

The man was converted in the Bowery Mission, New York City. He was of English birth, a 'varsity man, and had been an officer in the British army. He was ruined by drink. For it he sacrificed everything; his prospects, his friendships, his mother's life. To satisfy the craving for drink became the sole object of

his existence. For 20 years he had given himself to it, both body and soul. His most successful scheme to obtain money was by reciting selections, which were usually from Kipling. "The Recessional" and "A Barrack-Room Ballad" took well. "Really," he says, "Kipling fairly kept me in drink." He would carry a little pocket-map, by the use of which, as long as he was sober enough, he would go from one city to another, being careful not to appear in any community too often. Low, indeed, had the man fallen.

Yet the distinction of classes existed for him. However drunk he might be, when in company that was lower in the social scale than he esteemed himself, no intimacies were permitted. How utterly bankrupt he was of all that gathers around a man which one counts to be worthwhile! "Of substance, nothing; of the things of the spirit, nothing. Hope, courage, loyalty, truth; I had parted with these long ago. My will, my conscience were gone. I had no ties, no helper, no friends, no home whatever. I had nothing in my pockets. A handkerchief? Nonsense! A toothbrush? O, come now! A key? My word! Of all things!"

If one wants to know what it is to have an uncontrollable passion, let him read this pitiful recital. The story of an unsuccessful attempt to save a dollar with which to buy an overcoat! He can save 25 cents, even 50; but no more. The master-passion comes in, and all the savings are gone in a rush. And then there is the unexpected luck, when a quarter falls into his hands. That means fifteen cents for a bed, and two drinks of whisky. But he never gets the bed. Such

men seldom do. Even that necessity is sacrificed to the appetite. One drink. Two drinks. There is no stint now until every penny is gone.

And now the man is down—far, far down. Seven times he has delirium tremens. He is so foul that at last he is kicked out from the cellar, where his finer fellows are allowed to spend the night on the floor if they have the price of one drink. But he has become too filthy to be permitted to remain even in such company. So now he is out in the park, begging for a drink. Two men are asked to give; but they say that this is not what he needs. So, for what he can get out of it, not because he is interested in religion, he follows them into the mission. There it is his mother's hymn that he hears,

“Rock of ages, cleft for me.”

All the memories of the past rush over his soul. Drunk as he is, he listens to those who testify. One after another, they declare they were once as he is now. “Will he give God a chance in his life?” He remembers the strong, kindly man who asks this question; a man who had also come up out of the pit. He is moved to yield, and he goes forward for what these men have and for what his soul seeks—salvation. The lost is found. His remarkable testimony is that from that moment the craving for drink left him. He experienced the power of a new affection. He knew what Paul meant when he said: “If any man be in Christ Jesus, he is a new creature.”

The testimony closes: “I have not wanted a drink since that moment. I did want a bath instantly, but I

was too dirty to be given one without precaution—I wanted to be clean. What a night that was! A night when hope, truth, love, pure ambition came back! And I was sober, and I was not at all afraid!" Then follows this: "A perfect physical health; a salary of \$3,000.00; seven brothers in the faith, converted from a life of sin and now working with Him."

Indeed, religion—and prayer—is profitable for health, friendship, reputation, domestic happiness, wealth and a peace of mind that passeth knowledge! It pays; prayer pays!

It is said that in some places, the spirit of opposition to the K. K. K. is so strong and the feeling of hostility so rampant, that it almost amounts to actual persecution. Happily, however, there will never be perpetrated again the violence and bloodshed and crimes of the persecutions of the centuries gone by, but the spirit may be as rife and real as ever. Christian history bears testimony to the opposition and resistance that confront every great religious movement and every great religious reformer. As corroboration of this fact, we have simply to bear in mind Savonarola and the great moral and spiritual reform he instituted and the influences that radiated therefrom. No matter how great the opposition, when any organization gives itself up to improve moral and spiritual conditions, and men dedicate themselves to God, whether in the Church or in the Ku Klux Klan, they can accomplish wonders. Men marvel at the work of the great Reformer of Florence, because in his day he changed the entire life and complexion of that wicked, blasphem-

mous and profligate city. Indeed, he put the Christian spirit into the Church and generated reformatory influences that in later centuries materially transformed the civilization, not only of Europe, but the whole world. If we understand the secret of his life, there will be no wonder. Indeed, it is just what we should naturally expect. After his death, in his cell was found this simple thing—simple, yet how much it meant to Savonarola and the people of Florence! On the wall he had placed a large X—the symbol of the Christ. Over the X he put the letters L. U., which with the X spelled Lux, the Latin word for light—which meant that Christ was his light. To the right he placed the letters, L. E., which with the X spelled Lex, the Latin word for law—which meant that Christ was his law. Underneath he wrote the letters, P. A., which with the X spelled Pax, the Latin word for peace—which meant that Christ was his peace. To the left he placed the letters R. E., which with the X spelled Rex, the Latin word for king—which meant that Christ was his King. Hence we find that Christ was his light, law, peace and King; that is, centralized life in Jesus Christ—“Christ was his all and in all.” It is no marvel, then, that he gave himself for the salvation of the Florentines. It is no wonder that he was fearless in rebuking the sins of his day and in pressing home on the people the claims of religion! If we will only think and do as Savonarola thought and did, we would have no differences between Jew and Gentile, Catholic and Protestant, white and black. Knights of Columbus and the Ku Klux Klan.

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Away up in the Allegheny mountains there is a spring so small that a single ox, on a summer day, could drain it dry. It steals its unobtrusive way among the hills, on down through towns and villages, passing through Kittanning, the home of the writer, until it merges into the beautiful Ohio river. Thence it stretches away a thousand miles, leaving on its banks more than a hundred villages and towns and many a prosperous and cultivated farm. Then joining the mighty Mississippi—the Father of Waters, as we Americans love to speak of it—it wanders on for some twelve hundred miles more, till it falls into the great gulf—the Gulf of Mexico, the emblem of eternity. That little stream, uniting with other rivers, becomes a great tributary to the Atlantic Ocean, and is finally swallowed up in the ocean depths. So with every good and spiritual influence, and with every useful and godly life.

The members of the Ku Klux Klan love to think of their organization as one of the greatest moral, educational, patriotic and spiritual forces of modern times, and in line with all the activities of Protestant Christianity, to the limit of their resources and ability. The influence the organization exerts is for good, and nothing but good, the opinions of others notwithstanding. They claim the K. K. K. is founded on the 12th chapter of Paul's Epistle to the Romans, and that everyone of its 21 verses is an exhortation to holiness, to recompense good for evil, to live in peace with all mankind, to be satisfied with one's lot, and not to be revengeful but to serve the Lord continually, and "with

brotherly love in honor preferring one another." This is the *magna charta* of the order of the Ku Klux Klan.

If the foregoing pages are a true exposition of the principles and teachings and objectives of the K. K. K.—and we verily believe it is—then, how can people oppose the Klan, or wish to destroy its influence? And why?

In conclusion: One brief sentence closes the biography of every man, namely, "And he died." There is the end of it—"and he died." "It is appointed unto all men once to die." No matter who we are, or what we accomplish, we are all subject to death. Life is ever uncertain, but death is always a certainty! But,

"Our moral life, our influence is not gone  
When the materials bonds around us break;  
In other minds our spirit still lives on,  
Though dead, we speak."

This being so, then let us, whether Jews or Gentiles, Catholics or Protestants, white or black, Knights of Columbus or Ku Klux Klansmen, live harmoniously together, and sing with the angels of old, "Glory to God in the Highest, and on Earth Peace and Good Will Toward Men!"

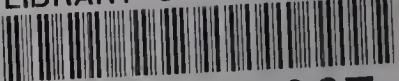








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